Library Pacific School of Religion Berkeley, Calif. Jan25

VOLUME 33 - No. 11 NOVEMBER, 1927

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

Frank J. Boyer, Managing Editor and Publisher

Associate Editors—Leander S. Keyser, D.D. David S. Kennedy, D.D. Philip Mauro A.Z.Conrad,D.D. Harold Paul Sloan,D.D.,

Contributing Editors—Dyson Hague,D.D., Wm.Phillips Hall, Wm.M.McPheeters,D.D. Walter Duncan Buchanan,D.D.,LL.D., John Roach Straton,D.D. W.B.Riley,D.D., George Boddis, D.D., A.Wm.Lewis,D.D., H.W.Bromley,D.D. Charles Roads, D.D. Bishop William F.Heil,D.D., L.Franklin Gruber,D.D.,LL.D., W.E.Biederwolf,D.D. CharlesCalvertEllis,Ph.D.,D.D., J.L.Dickens,D.D.,LL.D., J.A.Huffman,A.B.,D.D. T.C.Horton,D.D., C.H.Buchanan,D.D., Percy G.Cross,D.D., James W.Countermine,D.D.

The Book that Proves the Bible Inspired

THE trouble today is that thousands of people try to live a Christian life who depend for their knowledge of the Word of God on the man who preaches in the pulpit. You have no business to depend upon any man for your knowledge of the Word of God. You and I must read the Word for ourselves. Read your Bible regularly; read it consecutively, not anywhere you happen to open. Where are you to begin? In Genesis. Are you troubled about the inspiration of the Bible and do you want to know a good book on the subject? I know a splendid book that settles the question. The Bible. I come to this Book on my knees and I am ashamed of how little I know of it, but what I do know enables me to realize that it is a precious Book.—*G. Campbell Morgan.*

FRANK J. BOYER, PUBLISHER, READING, PA.

Price $2.00 the Year Canada $2.25, Foreign $2.35 Single Copy 20 Cents

Entered as Second-class matter, at the Post Office. Reading, Pa., under act of March 3, 1897

"In the Name of Our God We Will Set Up Our Banners"

CONTENTS—NOVEMBER, 1927

EDITORIAL

St. Paul and Evolution—*Leander S. Keyser, D.D.* 545
Walking with God—*David S. Kennedy, D.D.* 546
The Only Alternative—*A. Z. Conrad, D.D.* 547
The Time of Figs was Not Yet—*Philip Mauro, Esq.* 549
"From Glory to Glory," or Blessed Contemplation—*David S. Kennedy, D.D.* 550
An Editor's fine tribute to the Champion—*Frank J. Boyer* 551
Abusing the Power of Words—*Philip Mauro, Esq.* 552
Significant and Encouraging—*William M. McPheeters, D.D.* 552
George Boddis, D.D., Contributing Editor—*Frank J. Boyer* 553
A Day of Fasting and Prayer for China 553
Notes and Comments 553
Wayside Gleanings 556

THE ARENA

Evolution and Christ—*George Boddis, D.D.* 559
A Modernist's Questions Answered and Objections Met—*Harold Paul Sloan, D.D.* 566
The Next Phase of the Controversy—*David S. Clark, D.D.* 571
Imagination and Life—*John Roach Straton, D.D.* 573
Can we Still Trust the Bible?—*Reverend John A. Hoffman* 577
You Remember?—*J. Warren Bates* 578
An Address to the American Government—*Hugh W. White, D.D.* 579
Settled it Forty Years Ago—*Charles Roads, D.D.* 580
Don't You Want it to be True?—*Christopher G. Hazard, D.D.* 581
The Fishermen's Club—*President T. C. Horton, D.D.* 582
Lines to the Primeval Cell—*Josephine Rand* 583
In His Name—*Christopher G. Hazard, D.D.* 584

THE SANCTUARY

Let Us Give Thanks—*David James Burrell, D.D., LL.D.* 585
Defending Adam and Eve—*Lord Bishop A. F. W. Ingram, D.D.* 586

FLASHLIGHTS—*Edwin Whittier Caswell, D.D.* 587

PRAYER MEETING SERVICE—*A. William Lewis, D.D.* 589

OUR SERIAL

Jungle Poison—*Professor Glenn Gates Cole* 591

THE LIBRARY TABLE—*Conducted by Professor Leander S. Keyser, A.M., D.D.*

The Immortality of Spiritual Values 596
Selections from a Good Book 600
Luther and Erasmus—Their Debate 602
Scorching "Elmer Gantry" 602
Reviews of Recent Books 602
Additional Book Notes 604

Important Instructions: **All mail should be addressed to, and all Money Orders and Drafts should be made payable to, Frank J. Boyer, Reading, Pa.**

Change in Address—It is very important that **Old** as well as **New** address be given. Always allow at least 10 days to make a change.

Expiration and Renewals—Your subscription expires with the month and year printed on your Address Label. When renewing please state that your remittance is for a renewal. We receipt new subscriptions by starting the magazine, and renewal subscriptions by changing your address label. A subscription blank enclosed in your magazine indicates your subscription has expired, and we earnestly solicit your prompt renewal.

Discontinuance—We find that many of our subscribers preferred not to have their subscriptions interrupted in case they fail to remit before expiration, therefore, by authority of the U. S. Postoffice Department, we can extend reasonable credit when necessary, and all subscribers are expected to notify us to stop magazine if it is no longer desired.

FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

Collapse of Evolution

By Dr. Luther T. Townsend

A beautifully printed pamphlet, with bright, strong cover, 64 pages. Orders for thousands of them were filled the first week they were off the press.

Dr. Townsend deals our Evolutionists a crushing blow. Get yours—and order a lot to give your friends.

Price 20c each; $2.25 doz.; $17 per 100 prepaid

25c Religious Pamphlet Package

Send us 25c for a worthwhile package of timely Religious Pamphlets, more than 50c worth. Try one!

Pulpit Bible Reading

A study in Vocal Exegesis or the Art of Sacred Reading. Bound in neat white antique paper cover. Price 25 cents.

Bishop Vincent: It is full of wisdom.

Christian Advocate: The spirit of this treatise is kind, just and practical.

Religious Telescope: Hope all our pastors will procure a copy.

Dr. Gunsalus: Pervaded by knowledge and good sense.

Sermon Outlines

These Sermon Sketches are available not only for Revival Services, but also for the ordinary preparation for the pulpit. They are Suggestive, Helpful Fresh Gems, and will prove very valuable to ministers in their study.

Sketches of Revival Sermons No. 4

Contains 60 full Sketches of Sermons, contributed by 50 different ministers, aiming at originality and suggestiveness of arrangement, price 50c.

Sketches of Revival Sermons No. 5

By Wm.J. Stevenson, D.D., singularly original and suggestive; 60 full Sketches of Sermons, price 50c.

The Tool Basket

300 Sermon Outlines, Pegs of Thought, Sunday-School Addresses, etc., gathered from various sources and grouped together in convenient form for the express purpose of helping to fix upon some suitable subject, thus affording assistance in time of need and emergency.

100 pages, flexible cloth, indexed thoroughly for ready reference by subjects and texts, price 50c.

The Seed Basket

A collection of 300 Sermon Outlines, Seed Corns, etc., similar to Tool Basket.

100 pages, flexible cloth, indexed thoroughly for ready reference by subjects and texts, price 50c.

Sketches of Sermons on the Lord's Prayer

By J. C. Hornberger, D.D. price 10c.

Worth While Pamphlets

Constructive Studies in Matthew, and John. Two paper bound vols. By Dr. Gregory. Special price, 35c each, prepaid. West of Miss. river, 40c. Both vols of great value to ministers and students.

The Higher Criticism, Dr. Sharaton..... .20
The Higher Criticism: A Present Appraise. praisement, Dr. Bates ..... .10
Counterfeit Criticism of Scriptures..... .10
The Editor in the Pulpit..... .05
Letters on Higher Criticism, Dr. Ridout.....10
Biblical Giving, Smith..... .05

Bible Champion Bound Volumes

Vols. 1918, 1919, 1920, 1921, indexed, each.....$2.50
Vols. 1922, 1923, 1924, indexed, each.... 2.75
Vols. for 1925 and 1926 now ready, each..$2.75
All prepaid. Uniform silk cloth binding.

Bound Homiletic Volumes For Ministers

Every volume contains and abundance of available material for pulpit preparation for Ordinary, and almost every conceivable Special, Occasion, completely indexed. It will be difficult to procure these volumes after our supply is sold out. Order a volume. Nothing more helpful; nothing so inexpensive!

Bound Volumes of the PREACHERS ASSISTANT, a Homiletical Magazine, Leather Binding, about 500pp, any volume from 1896 to 1905, prepaid.....$1.75

Bound Volumes PREACHERS MAGAZINE, a Homiletical Magazine, all bound uniformly in Silk Cloth, about 570pp, 9 vols., between 1891 to 1901, prepaid..$9.00
Single vol. $1.25

Bound Volumes THE SERMONIZER, a Homiletical Magazine, all bound uniformly in Silk Cloth, about 380pp, any vol. 1912, 1914, 1915, 1916, prepaid..$1.75

Bound Volumes THE SERMONIZER, in enlarged form, bound uniformly in Silk Cloth, about 475pp, vol. 1917 or 1918, prepaid $2.25

Typewriter Ribbons---Carbon Paper

The Best Ribbon we know of at the price. High grade, non-filling, full length, permanent colors in any climate, perfect edge. Any writer using narrow ribbon, at 75c, prepaid.

The Best Carbon Paper we know of at the price—black, blue or purple. High grade, smooth and even.

25 sheet 60c; 50 sheet $1.10; 100 sheet $2. All prepaid.

FRANK J. BOYER, Publisher, Reading, Penna.

YOU MUST READ ERNEST GORDON'S

"The Leaven of the Sadducees"

"The greatest broadside against Liberalism put out in this generation." *Many authenticated facts cited will startle, but they await refutation.* Laymen buy by the dozen to give away. 263 pages, paper, $1.00; cloth, $1.50. *Detailed descriptive circular free.*

Bible Inst. Colportage Ass'n
837 North LaSalle St., Chicago

CHURCH FURNITURE
Everything for Church and Sunday School use. From Factory to You. Fine catalog free.
DeMoulin Bros. & Co.
1179 South 4th St., Greenville, Illinois

COURSES OF CONSTRUCTIVE BIBLE LECTURES

Address Rev. Dr. Harris H. Gregg,
Room 22, 113 Fulton St.,
New York, N. Y.

Thanksgiving Sermons and Outline Addresses

Sells elsewhere at $1.50. Our price 75c, prepaid. A real aid. Ripe with suggestions and fruitful hints. A bargain.
Frank J. Boyer, Publisher, Reading, Pa.

Does the Revelation Puzzle You?
—Send for "The Message from Patmos." Difficulties dissolved. Meaning made clear. 148 pages. Price $1. Order from Presbyterian Depositories or writer, Dr. David S. Clark, 2438 N. 19th Street, Philadelphia, Pa.

Books by Prof. Leander S. Keyser

Positive, evangelical, fearlessly apologetic but always fair to the opponent

A SYSTEM OF NATURAL THEISM. Second Edition, Revised. Cloth, 160 Pages. Price Net, $1.35. In view of recent assaults on the Goodness of God, a more extended and adequate theodicy is presented than in the first edition. The insufficiency of the present-day mechanistic view of the universe is penetratingly exposed in harmony with the universal law of causality. All the anti-theistic theories are here thoroughly analyzed and their inadequacy clearly shown.

On the positive side, Personalism in philosophy and Theism in religion are shown to converge in the maintenance of the same doctrine. The old and new theistic arguments are fully explored, all of them leading by a logical process to the conclusion that a personal, all-wise and all-powerful God must exist and that He is the only adequate explanation of the varied phenomena of the universe. The divine attributes and relations are clearly set forth.

CONTENDING FOR THE FAITH: Essays in Criticism and Positive Apologetics. Net, $2.00. This work is a defense of the evangelical faith —"the faith once for all delivered." While it is positive in character, it also gives an exposé of the radical Biblical criticism and the errors of scientific speculation. Dr. Robert Dick Wilson gives it a strong recommendation.

A SYSTEM OF GENERAL ETHICS. Cloth, 280 Pages. Price, Net, $2.00. This book by Dr. Keyser teaches the right kind of morality, the only kind that will stand the acid test of these crucial times. "Up-to-Date," "Scientific," "Safe," "Sound," "Clear," "Strikingly Persuasive." Based on sound philosophical principles, and eminently timely and practical.

THE RATIONAL TEST. Price, 75 Cents. This is by all odds the best reasoned book on the cardinal doctrines of the Christian religion that we have read for many a day. The chief Biblical doctrines shown to be reasonable and satisfying.

THE CONFLICT OF FUNDAMENTALISM AND MODERNISM. Paper Cover, 36 Pages. Price, 30 Cents. The book for everybody! This tract is a Handbook of Information. It tells you just what you want to know; that is, just what the Modernists believe and what they don't believe; ditto for the Fundamentalists. Thus you will find out why they cannot get together. And all of it is told simply enough for laymen as well as others to understand.

A HANDBOOK OF CHRISTIAN PSYCHOLOGY. Price, 35 Cents per Copy; 3 for $1.00. An outline of the psychical teaching of the Bible, correlated with the latest conclusions of science. This book was developed, and is used in the author's classroom. The author renders a distinct service by evaluating the various psychological theories and showing their relation to Bible teaching.

A MANUAL OF CHRISTIAN ETHICS. Cloth, 133 Pages. Price $1.25. The author maintains the highest ethical standards and champions the old moralities. There is no blurring of moral distinctions. The book is refreshing at this time when there is much loose thinking on religious and moral themes, and consequently a tendency to disregard the old ethical sanctions.

THE DOCTRINES OF MODERNISM: Its Beliefs and Misbeliefs Weighed and Analyzed. Paper bound, 40 cents. In this book Dr. Keyser enters right into the heart of the present theological controversy. He believes that evangelical truth should be vindicated against the many gainsayers of the day. The Modernists whose works he brings to the bar are Harry Emerson Fosdick, James Moffatt, Shailer Mathews, Dean Charles R. Brown, Henry Van Dyke and Charles C. Morrison, Editor of The Christian Century.

People who desire to be posted in regard to the present conflict should read these books.

Frank J. Boyer, Publisher, Reading, Pa.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 33 NOVEMBER, 1927 No. 11

EDITORIAL

St. Paul and Evolution

THE attorneys of evolution are trying to tell us just how religion arose and developed among the races of men. "First, there was fear," avers Lewis Browne in his popularly written book, "The Believing World." The first religion was of a very primitive order, rising from fear, magic, fetichism, and so on, developing into polytheism, then into henotheism, then into monotheism, and finally into Christianity. That is the regime of evolution. And its advocates assert their philosophy with all the dogmatism of the medieval scholastic theologians. Indeed, those theologians were quite modest in comparison with some of the popes of evolution.

Of course, the absurdity of something higher developing from something lower by means of resident forces does not seem to be palpable to men whose theory is built on the principle that you can get something out of nothing. But that is not our point just now.

The religious and theological advocates of evolution will have to deal with St. Paul. In the first chapter of his epistle to the Romans he clearly accounts for the advent of idolatry and all forms of paganism. And there is no hint there of a gradual development from fetichism to monotheism and Christianity. No, the very opposite is taught. With Paul, monotheism came first through divine revelation and the tokens of nature; then followed the lower forms of religion and non-religion through decline as the result of sin. Indeed, that is the teaching of the whole Bible. Every exhibition of idolatry is regarded as the result of a departure from the true and living God, and is regarded as a serious sin deserving punishment. Just think the Bible through from beginning to end, and see whether this is not true—first comes knowledge of the true God, then the apostatizing through sin.

Well, what is the doctrine of Paul? Let us read (Rom. 1:18*ff*): "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they might be without excuse; because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and of four-footed beasts and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves, for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever."

If that does not teach that idolatry is the consequence of deterioration and sin, language can make nothing plain. Notice the clear expressions indicating apostasy from the truth: "knowing God, they glorified Him not as God, but became vain in their reasonings;" "they changed the glory of the incorruptible God for the likeness of an image of corruptible man;" "they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator;" "that they might be without excuse." Deterioration, decline, apostasy. Paul gives the philosophy of paganism, and it is the very opposite of evolution.

But who is right, Paul or the evolutionist? Let us look at the facts, for science must base its conclusions on factualities, not on speculations. Where is there a single concrete instance in history of a people or tribe developing by natural forces and conditions from fetichism

and animism into monotheism and Christianity? There is not one. All such uplift has come from some outside force; and often it has been accomplished in a comparatively short time, as when Christianity was brought into contact with the cannibalistic tribes of the South Sea Islands. Therefore, the theory of the evolution of religion does not rest upon an empirical basis, but is founded on conjectures and hypothetical inferences.

On the other hand, do we have any historical instances of decline in religion as well as in civilization? Yes, there are multitudes of them; we have instances right before our eyes. Many people have declined from the true religion into sinful and crude idolatrous forms. Many people, moving into the hinterlands, deteriorate in a very marked degree in a few generations. And if they are ever lifted out of their state of degradation, it is because some outside civilizing and Christianizing force has been brought into contact with them. Here are facts which nobody can deny.

Therefore, the Pauline theology and the evolution theory are at swords' points; and we believe that it has been shown that Paul's views are founded on a scientific basis, whereas evolution is founded on conjectures.—*L. S. K.*

Walking with God

MANY of the great facts of the divine salvation are revealed in connection with single individuals whom God led through special and unusual experience. Such was the call of Abraham from Ur of the Chaldees, Moses in the Wilderness, by the burning bush, Samuel as a boy in the tabernacle at midnight, Elijah taken up to heaven, Paul on his way to Damascus, John on Patmos, and others. Of all these, none is more striking than the record given of Enoch. The chronology of the antediluvians covering centuries in every case save that of Enoch closes with the words, "and he died." Enoch is the one exception, and of him it is written: "Enoch walked with God, and he was not, for God took him." This sentence is full of comfort and strength for all believers.

Enoch was isolated. While the whole population was increasing in crime and iniquity, this man alone walked with God. The criticisms upon him would be many and severe. Jude gives the following as his experience: "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Popularity with men is no sign of acceptance with God. Our Lord was despised and rejected, and so have His people been rejected. He warns us that the world hated Him and it will hate us. We need not seek this contempt, but rather desire to live peacefully with all men, but when the rejection and opposition of sinful and unbelieving men appear, let no Christian be disturbed, for so has the world treated the children of God in all ages, even from the first century of the race until now.

Enoch walked with God, and so does every believer. It is helpful and comforting to review the things which this walk means and includes. It includes reconciliation. Enoch did not know or walk with God until he was sixty-five years old. During that time, in a corrupt age, living with an ungodly people, and without the fellowship of God, he must have sinned greatly against God. When he came to walk with God, there must have been some kind of reconciliation necessary. Enoch would have been conscious of the mistreatment and violence he had committed against God, and God knew it all. Conviction and repentance must have filled the soul of Enoch, and it fills the soul of every child of God when his eyes are first opened to his sin and to God's goodness and holiness. When Enoch humbled himself and confessed and appreciated the just judgment due him, God lifted him up and assured him that his sins had all been washed away, and that God's only begotten Son would pay the last penalty and settle the account in full, forever. So today, when a soul becomes sensible of its sin and in sincere repentance turns unto God, God assures that soul that He remembers his sins no more forever, and though they were as scarlet, He will make them white as the wool, and though they were red like crimson, He will wash them white as the snow. He assures all His people that the blood of Jesus Christ cleanses us from all sin. Thus Enoch walked with God in full reconciliation. So does every believer today.

Again, this walking with God means conversation. We talk with God, and He with us. How does God talk with us? In His Word, which He has given to us through angels, holy

men, His own voice and manifestation and, last of all, through his own dear Son, who for our sakes became a man and spake to us as man to man. All this has been put on record by the Holy Ghost, and is without error or flaw, so that we may know just what God says to us. How pernicious and wicked therefore are all those efforts of ungodly men to cast doubt and criticism upon this "Word of God" which has been given in infallible perfection by the Holy Spirit and which has been maintained through all centuries by the Father's kind providence. How do we talk back to God? By prayer in the closet, in the family circle, and in every moment and plan and experience of our life here on earth. Thus we ever live with God as our best Friend, our Holy Comforter, yea, through Christ, our Comrade and Brother. What a cause for sorrow and apprehension to Christians when ungodly men attack God's Word and attempt to replace Christ with their own imagination and speculation, and when Christians become careless and neglectful of the Scriptures and of prayer and meditation. The darkest omen in the human heavens today is the ill-respect and treatment given to God's Word.

Again, this walking with God means transformation. Not only are we reconciled by the death of Christ, but we die daily unto sin, and by the Holy Spirit are born again and daily sanctified, and we go on from grace to grace until when we see Him we shall be like Him. Besides the reconciliation, conversation and transformation, there is a co-operation with God. We become laborers together with God. The strongest fellowship between men is that of labor and suffering. We labor with God and suffer with our Lord, until our course here is finished and then we go to rest and rejoice with him and to be partakers of his glory. The first element of this walk with God is faith. God took Enoch, who walked with Him. He takes every man who walks with Him. He took this man by translation. He took Elijah in the same way. All His people who are upon the earth when He comes will be taken in like manner. All His people who have died through the centuries will be taken up to heaven as He Himself was taken, through death and the resurrection.—*D. S. K.*

The Only Alternative

TAKE it or leave it. There is no other alternative. Christianity is not the complicated thing many would have us believe. It professes to be a revealed religion. As such it is nowise conditioned on human opinion. It is revelation or it is not. If it is, then it is not a matter for discussion except as to application. If it is not, then it can make no claim to recognition. If it fails to be what it pretends to be it is unworthy of further regard. It is utterly beyond the influence of mere human opinion. Its pre-eminent claim to acceptance is that *God has spoken.* Has He? Either He has or He has not. If He has, that settles it. If not, then why consider it at all? Now, the fact is, Christianity is all false or it is all true. It is no fanciful thing to be juggled with or to be used as a conjurer's wand.

Eclecticism has no more place in dealing with Bible Christianity than it has in dealing with the law of gravity. Christianity is not fanciful, it is factual. By no law of true thinking can the New Testament story of Jesus be made to be conditioned upon human acceptance. Either Jesus lived, taught, worked, and died as the Gospels declare, or He did not. Either we have Salvation through the voluntary Sacrifice of Jesus or we have no Salvation whatsoever, either from the guilt of Sin or the Love of sinning.

Either Christ was born of a virgin precisely as the Inspired Narrative proclaims, or no such person as Jesus is *known* to be historic. Either Christ rose from the dead or there is no guarantee that death does not end all. Juggling with words and trying to accept a part and deny the rest according to preference or caprice is simply ridiculous.

The erudition and the intellectuality of any man or any group of men does not qualify for an interpretation of the supernatural. It is not a question of what God Almighty *might* have done; the question is what *did* He do to save a lost world?

The Gospel is good news or the world has no good news. The very significance of the term itself would indicate that a message of extraordinary import and incomparable satisfaction has been given to the world. There it stands despite the caviling and contentions of men. Take it or leave it. Not even God can compel acceptance of it, against predetermined and persistent opposition.

There, too, Christ stands. Take Him or leave Him. It is just as simple as that. What you cannot do is this: you cannot take the

Gospels in part and reject them in part. They constitute a *unit* of truth. This unit is unbreakable. The moment you repudiate the authority of the Bible you have no Christianity. It stands or falls with the credibility and the reliability and the authenticity of the whole.

Christianity presents the conditions and the provisions of pardon for Sin. Take it and be saved, leave it and be lost. Now that is the hard, cold, simple fact. No living mortal ever did or ever will guarantee Salvation apart from Jesus Christ.

If you do not believe the Bible, then make no claim to being a Christian. You may make a claim to being religious, but not to being a Christian. Christianity is wholly identified with the Gospels *just as we have them*. If you reject Christianity yourself, which has been such an unspeakable comfort and source of power to accounted multitudes, why is it necessary to go about unsettling the faith of those who *do* find salvation and peace in the acceptance of the Word at its face value?

So far not one thing has ever been presented either by scientists or philosophers that has in any degree met the deep want of the human soul, conscious of its own transgressions.

When praised by the Athenians, Pericles said: "The most praiseworthy fact of my life you have not mentioned; it is this: no Athenian has ever been caused to put on mourning through any act or word of mine." There are thousands of men, blind guides of the blind, who have caused their fellow men to put on mourning because they have robbed them of their faith. Of all banditry the very worst is that which robs a man or woman of saving faith in Jesus Christ as Lord and Saviour.

A *deleted* Gospel is not merely a diminished Gospel, it is a *destroyed* Gospel. A Gospel without the supernatural is like a watch without a mainspring. It may retain the outward form, but it is not rythmic with the spheres. It does not do the one thing a real watch does, viz., keep time.

The Christ of the Gospels is not "the Man that nobody knows." The Jesus of that book is utterly fictitious. Nobody knows such a Jesus because he never existed. The Jesus whom regenerated disciples *do know* is the Christ who was born of Mary, supernaturally as the true Son of God; who wrought miracles; who died voluntarily on Calvary; who redeemed a lost world, who rose again from the dead, just as He had predicted, and who ascended to "The Glory which He had with the Father before the world was." This same Jesus is today the intercessor of believers, the strength of the sad, the comfort of sufferers and the companion of all who are willing to obey and trust Him. *He is not* the Man that nobody knows. Everyone whose life has been trustfully surrendered to the Jesus of the Gospels, "*Knows Him.*"

And how is He known by His disciples? From the fact of His indwelling in the soul and the fact produced in life and character. "His Spirit witnesseth with our Spirit that we are the Sons of God." You can no more reject miracles and keep Jesus Christ as a Saviour, than you can reject the sun in the heavens and keep the solar system. Artificial light, however brilliant, is not sunlight. It is utterly futile to waste time arguing with men who deliberately mutiliate the Word of God until it is eviscerated, emasculated and fragmentary.

The gospel of modernism is no more a gospel of salvation than is Buddhism or Mohammedanism. It is merely the shell of the acorn with the potential oak missing. Until the grace of God has done its regenerating work in the heart, man is no more able to pass on the Christian doctrines than a deaf man is to pass on an oratorio, or a symphony. Neither philosophy nor science can ever give to the world healing for its hurt, nor balm for its wounds.

Speculation about the possibility of forgiveness without an atonement is just as valuable as a dissertation on the kind of a world God might have made, but did not. The fact is unalterably true, that God *did* provide an atonement. The atonement He provided is clearly revealed in God's Word. It is adequate. *It works.* Take it or leave it. If you take it you have peace and assurance of life everlasting. If you leave it, you leave sin with its virus, leading steadily toward wreck and nothing can eliminate it or change the fact.

Could not God have forgiven sin without the death of Christ? Certainly not, or He would have done so. There was a moral necessity. Only that moral necessity ever lifted Calvary's Cross. *The fact* of the Cross is incontrovertible. The full and final meaning of it is hidden within the counsels of the Infinite. No explanation beyond that of the Gospel as we have it satisfies. Jesus Christ does not need fully to be *explained*. He does need to be *savingly known*. Trust and acceptance of the Jesus of the Gospels results in clarity of vision, whereby He is spiritually visualized and sufficiently known to meet every spiritual requirement.

Once more, let us say Christianity is not theoretical, but factual. There it stands in all of its completeness and beauty. It is subject to

neither revision, modification, or improvement. It is *perfect* in all of its provisions. It is adequate to every human requirement. You can no more tamper with it and still leave it effective than you can qualify or limit the Infinite Personality. You may deny it if you will, but "God manifest in the flesh" and the fact that "Christ died for our sins according to the Scriptures" are unalterable facts constituting the very essence of Christianity. *Take it or leave it!* You cannot change it, you cannot improve upon it. It stands.—*A. Z. C.*

The Time of Figs was Not Yet

AMONG the many miracles of Christ, narrated in the Gospels, there is but one—the withering of the fig tree—that bears the character of judgment. In all the other manifestations He was pleased to give of His lordship over the material creation, there was a beneficent purpose plainly in view—the healing of the sick, the raising of the dead, the restoring of sight to the blind, the relieving of want, the comforting of His disciples. But here He uses the power of His Word for the blasting of this insensible tree, a creature incapable of moral wrongdoing.

Some have made a difficulty of this act of Christ; and some have even found fault with it. "Why," they ask, "should Christ have treated the tree as if it were a moral agent, and have visited it with capital punishment as if its unfruitfulness were a matter of guilt on its part?" And more perplexing yet does His act appear when viewed in the light of a fact —which the Gospel of Mark records, and which anyone would have understood who took note of the season of the year, early spring, at which the miracle was performed, namely, that "*the time of figs was not yet*" (Mk.11:13). "For why," it is asked again, "should He, who appointed to the trees and plants the times of their fruit-bearing, be displeased and disappointed because this tree did not yield fruit out of its proper season?"

As to the objection that our Lord seemingly visited His anger upon a mere tree, it has been well observed that

> "The real objection lying at the root of this in many minds is that He should have put forth His anger *at all;* that God should *ever* show Himself as a punishing God; that there should be any such thing as *the wrath of the Lamb,* as the rendering of account, as a dreadful day. But, seeing that such things are, how needful that men should not forget it! Yet they might have forgot it, so far as the teaching of Christ's miracles goes, but for this one—all the others being miracles of help and healing. And even the severity of this, with what mercy was it tempered! He did not, like Moses and Elijah, make the assertion of God's holiness and of His hatred of evil at the cost of many lives, but at the cost only of a single tree. His miracles of mercy were countless, and on *men*; His miracle of judgment was but one, and upon a *tree*" (*Trench on the Miracles*).

But still some complain that it was unjust thus to deal with a tree at all, seeing that it is incapable of either good or evil. But this objection answers itself; for inasmuch as the tree was an unfeeling thing, was created for the service of man and intended even to be hewn down and burned for man's benefit, it might most lawfully and fitly be used merely as a means for an end that lay beyond itself. For all material things were made for the service of man, either by their life or their death; either by bearing fruit for man's sustenance or by serving to warn him in a symbol what shall be the curse and penalty of unfruitfulness. To quote again from Trench:

> "Christ did not attribute moral responsibilities to the tree; but He did attribute to it a fitness for *representing* moral qualities. And we ourselves, in speaking, as we commonly do, of a *good* tree, or a *bad* tree, or a tree which *ought* to bear, do likewise transfer to them moral qualities."

But granting all this, do not the words, "*for the time of figs was not yet,*" expressly acquit the tree of this *symbolical* guilt? Does not this fact, which the Scripture presses upon our notice, defeat the symbol, and put it in contradiction with itself? Not so. On the contrary, it is in the quest of the explanation of this perplexing circumstance that the real lesson of the miracle is found. For at that season of the year *neither leaves nor fruit were to be looked for on a fig tree.* But here was a tree which, by its show of *leaves,* made a pretension of being something more than others. For the *fruit* of the fig tree appears before the *leaves.* Therefore, this particular tree vaunted itself, so to speak, to be in advance of and different from all the other trees; and thus it challenged the passer-by to come and refresh himself with its fruit. Its fault then lay, not in that its branches bore no fruit (for the time of figs was not yet), but in that, while being destitute of fruit, it nevertheless clothed itself with foliage which was the pledge and sign of the presence of fruit.

Wherefore this particular fig tree answered exactly to the sin of Israel, which nation it symbolized; that sin being, as French points out, "not that they were without fruit, but

that they boasted of so much. They should have owned their true condition; they should have presented themselves before God bare and naked and empty altogether. But this is exactly what Israel refused to do." As Christ had said to their leaders when, upon the occasion of His restoring sight to the man that had been born blind, they asked Him if they were blind also, "If ye *were* blind"—*i.e.*, if they had owned it—"ye should have no sin"—*i.e.*, they would not have been held responsible for their state—"but now ye say, We see; *therefore your sin remaineth*" (John 9:40,41).

As Mr. Trench observes in this connection:

"It is not a little remarkable that it was by means of the fig leaves that Adam in paradise attempted to disguise and deny his nakedness, and to present himself before God as other than a sinner."

Israel was in fact, as were all the nations of the world, utterly destitute of "*the fruits of righteousness.*" And such must needs have been the case, "for the time of figs was not yet." As Trench well puts it:

"The time for the bare stock and stem of humanity to array itself in bud and blossom, with leaf and fruit, did not come till its ingrafting upon the nobler stock of the true Man. . . . The other trees had nothing; but they did not pretend to have anything. This tree had nothing; but it gave out that it had much. So it was severally with Gentile and with Jew. The Gentiles were bare of all fruits of righteousness, but they owned it; the Jews were likewise bare, but they vaunted that they were full. Their guilt was not that they had not the perfect fruits of faith, for it was not the season for such—the time of these was 'not yet'—but that, not having, they so boastfully gave out that they had. The Law would have done its work, the very work for which God ordained it, if it had stripped them of these boastful leaves, or rather had prevented them from ever putting them on."

The time of fruit-bearing was not yet come because Christ had not yet been made in resurrection the "true Vine," bringing forth fruit upon His "branches" through the vital energy of the Holy Spirit. "For the Holy Ghost was *not yet* (given), because that Jesus was *not yet glorified*" (John 7:39). But when He was giving that invitation to the thirsty ones to come to Him and drink, the time was already near for the fulfilment of the words that He spake a little later: "I *am* the Vine; ye are the branches. He that abideth in Me, and I in him, the same bringeth forth *much fruit;* for without Me ye can do (produce) nothing" (John 15:5).—*P. M.*

"From Glory to Glory," or Blessed Contemplation

GOD made man in His own image. As God was a rational being, so was man. As God was holy, so was man. As God's great attribute was love, so the faculty of love in man was his highest excellence. Beside all this, man was the first of the creatures. He had dominion over the creation. There was one attribute required to complete the likeness, that was freedom, the power of a free choice. This would change man from being what he was, because he had of necessity to be such, to being what he was by a free choice of the will, plan and purpose of God. This was to be secured through a test or choice set before him. It was the test of obedience to God in recognition of His sovereign rights and His holiness and perfection. Man made the wrong choice, of disobedience rather than obedience. He chose to accept the words and statements of his enemy, Satan, over the words of his Creator and Friend and Maker, God. It was an awful and fearful decision. It was sin, and this sin brought death. Death was accompanied with weakness and deformity of body, mind and heart, and so man who was made in God's image, to be partaker in His glory, lost it all. The scepter dropped from his hand. The crown was removed from his head. He became ungodlike, and his glory was replaced by shame and guilt.

Paul, in writing to the Greek Corinthians, men of learning and mental power, sets before them and before us a beautiful picture of the restoration of man to his former more complete image of God and to be partaker of His glory. He says, "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the image from glory to glory, even as by the Spirit of the Lord."

Let us now study the process of the restoration here revealed. First of all, the power of this process is the Holy Spirit. The picture and the statement close with the words, "By the Spirit of the Lord." And the text specifically declares that co-operation of man with the Spirit is that of contemplation which is set forth in the words, "We all with open face, beholding."

As we closely examine these words of the Apostle, we note they clearly set forth four things about this contemplation, namely, its object, medium, manner and result. The object of the contemplation referred to by Paul is, "the glory of the Lord." Now this glory of God, as used by the sacred writers, is employed in two senses. In one case it was manifested in connection with the dedication of the taber-

nacle; His glory was so manifest in the symbol of light which was of such brightness that the priest could not minister at the altar. Again, we are told that the heavens declare the glory of God. But the glory of the Lord referred to in this text is that which is more directly from his person rather than through agencies. It is more like that glory which Moses saw in connection with the scene on Sinai when God passed by and Moses beheld His glory, though veiled. It is this personal glory of the Lord which the believer is to contemplate and by which he is to pass from glory to glory.

The medium or mirror, as the text calls it, through which this glory is to be contemplated, is not the Bible, but Christ. The Bible is the frame which holds up the mirror before us. We are not expected to make our own mirror from Biblical material. The mirror is already formed in the living person of our Lord. In Christ as our mirror we see the power of God in all his miracles. The creation of bread and wine, the control of the waves and winds, the healing of the sick and the raising of the dead. He who rejects the miracles of Christ shuts his eyes to the glory of God in its power.

The goodness of God is shown in the mirror of Christ. He went about doing good to suffering men. He fed the hungry, cured the suffering, and ministered in every way to man's needs. But Christ as the mirror of the glory of the Lord shows forth as chief in the divine glory of his justice. The fact that by His own personal provision God yielded His Son, His only begotten Son, to the awful sacrifice of Calvary, to pay the penalty for the sin of the whole world, shows that His holiness and justice are of the very essence of His nature, character and glory. No one can allow himself to follow the footsteps of Christ and His experience in the world all along the way until He hung on Calvary, and out of the depth of His soul cried out, "My God, my God, why hast thou forsaken me!" without realizing that the justice and holiness of God stand large in the revelation of His glory.

Again and alongside this justice, Christ reveals the love of God for the sinner: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This shows the "glory of the Lord" in the measure of His love: "He gave his only begotten Son." It shows the extent of His love: He "so loved the world." It shows the specific and personal character of the offer "whosoever believeth in him." Greater love there cannot be than that reflected in this mirror: "while we were yet sinners, Christ died for us."

The manner of the contemplation is plainly declared. Moses veiled his face when he came down from the mountain, because it so shone that the children of Israel could not look on him. In all the Old Testament development there is more or less of a veil, but with Christ the veil is taken away, He became one of us, "like all things unto his brethren." We see Him as He is.

The result of this contemplation is a transformation of ourselves. The light that comes from His face falls upon us. It transforms us from day to day. It photographs upon our soul, as it were, His image. We see His love, and we develop love. We realize His search for us, and we go out to search for others. We see His service to meet man's need, and we serve. We feel His love and patience, and we develop a love to Him and to others.

And thus it goes on day by day, as we look upon this mirror, that by the power of the Holy Spirit we are transformed into His image. The ugly things are blotted out, and we "are changed into the same image from glory to glory." When we see Him not as in a mirror, but face to face, we shall be like Him, and when we rise with Him, our bodies shall be like unto His glorious body. Blessed contemplation. —*D. S. K.*

An Editor's fine Tribute to the Champion

OUR mail brings us many kind words of appreciation of the continued estimate our subscribers place on the merits of this magazine, but it is not so often an editor is willing to put in print what our good friend Dr. R. A. Meeks, editor of the *Southern Methodist,* says in his splendid paper concerning the CHAMPION. We are glad to share this message with our friends:

"The September number of the BIBLE CHAMPION is on our desk. This issue of that excellent publication presents a table of contents, which for strength and timeliness, it would be difficult to surpass. We wish that this alert and virile magazine were in the hands of all our preachers and in all our Church and Sunday School libraries, as well as public libraries in general. We recommend it also to our laity who are interested in Bible study and in the present-day religious conditions. We know of no one journal that we regard as covering so well, from month to month, the important developments concerning which Christian people who wish to remain true to the faith need to keep informed." Thanks!—*F. J. B.*

Abusing the Power of Words

LANGUAGE is a great mystery. The power of speech, of both oral and written utterance, is one of the greatest and divinest of the attributes of man. And for that very reason it is susceptible of being perverted to the most destructive ends. Such, moreover, is the corruption of the human heart, that the greater the individual's prosperity in this world, the more arrogant and boastful his utterances are likely to be, and the more liable is he to abuse the power of words, often going even to the length of speaking against God.

Alongside of this undeniable fact concerning the evil state of unregenerate humanity, should be set for our contemplation one of the most remarkable developments of recent years, namely, the creation and perfecting of astounding appliances and processes for *the multiplication and transmission of speech.*

Guttenberg's invention of movable type was a marvel in its effects; but within the last half century the high power and high speed printing press, the linotype, the writing machine, the multigraph, the telegraph, telephone, talking machine, and lastly, the radio, have wrought a revolution in respect to the extension of the powers of utterance at man's disposal. This is one of the products of an era of abounding and unprecedented prosperity. And to what ends have all these marvels of mechanism been devised? What purposes are they to serve? It is too soon, perhaps, to appraise the results by the test of experience. But it is most appropriate to recall in this connection the words of the Psalmist, evoked by contemplation of *"the prosperity of the wicked"* (Psalm 73:3—"the wicked" being those who live not in the fear of God). After mentioning various seemingly enviable features of their prosperous state, he proceeds to say that "they are corrupt, and *speak wickedly,* they *speak loftily"* (v.8); and then comes this striking statement: *"They set their mouth against the heavens; and their tongue walketh through the earth"* (v.9).

This remarkable saying is more applicable to the present times than to any that have gone before. Prosperity ministers to pride; fosters luxury and promotes corruption; and furthermore, those who take the lead in times of abounding wealth, the men who lay claim to proficiency in "science, falsely so-called," and those who gain the ear of the multitudes, are wont often to parade their imagined superiority in intellect and learning by contradicting and even ridiculing the Word of God, particularly in regard to what is written concerning His two supreme works, *Creation* and *Redemption.* And such are commonly the men who command the service of the mighty "press," with its vast, world-embracing agencies, and of the ubiquitous and insistent radio, with its countless tongues and its hosts of "loud speakers." Thus do they "set their mouth against the heavens," in the denial of the most vital parts of the revelation of God; while their tongue, through the instrumentality of these modern inventions, literally "walketh through the earth."—*P. M.*

Significant and Encouraging

AN EDITORIAL in a recent issue of the *British Weekly* contains matter that is at once significant and encouraging. In it Principal W. B. Selbie calls attention to and comments on a proposed conference of the leaders of Congregational "liberalism." The task of this conference, it seems, is to formulate a statement of Christian doctrine "equally removed from Romanism and Fundamentalism, a presentation which the intelligence, the reason and the knowledge of modern men can wholeheartedly accept; a presentation which, starting from the Christ who is ever the same, shows clearly what he has to say to new times and to new truth."

Commenting upon this proposed conference, Principal Selbie says: "Many others have been held with the same object, and they have generally ended where they began." In other words, Principal Selbie evidently anticipates that this latest attempt on the part of "liberalism" so to present Christian doctrine as to render it acceptable to "modern men" will be as futile as its many similar overtures in the past have been. Such a comment from such a source is significant. Surely it should cause "liberalism" earnest searchings of heart. They may well ask for an explanation of these repeated failures. Are they to be laid to the "liberal" conception of Christian doctrine, or to its conception of "modern men," or to both?

Not less significant and very encouraging are the purpose for which this conference is called and the circumstances that have led to

the calling of it. Its purpose, it appears, is to raise a barrier that will arrest the rising tide of Fundamentalism. This means, of course, that Fundamentalism is on the aggressive, and that its conquests have attracted the attention of "liberalism" and are causing the latter chagrin—and even alarm! For this let us thank God and take courage.—*W. M. McP.*

George Boddis, D.D., Contributing Editor

THE several contributions by Dr. Boddis have been already estimated by the friends of the CHAMPION and so an introduction is hardly necessary except to say that Dr. Boddis is of British parentage and came to this country at the age of sixteen. His early education was received at several schools in England. These were supplemented at three institutions of learning in the United States. He has also taken a number of special courses in history, literature, and theology. He was ordained to the Baptist ministry in 1894, and has filled pastorates in Philadelphia, Coatesville, and Clarion, in Pennsylvania, and at Lambertville, New Jersey, and is now serving Marcus Hook, Pennsylvania, Baptist Church.

Unfortunately Dr. Boddis, in his youth, was thrown in contact with advocates of evolution, was taught it in school, and believed it for a long time—until the challenge of the evidences (so-called), by evolutionists themselves, first caused him to doubt the theory.

It will be readily seen that Dr. Boddis is now well prepared to deal with the question of evolution, as his articles attest. In the last five years he has taken a prominent part in the Modernist-Fundamentalist controversy, giving lectures in many places, and before students of seminaries and colleges, and several of his addresses have been appropriated by a number of influential periodicals. He delivered, October 17, before the Baptist ministers of the Pennsylvania Baptist General Convention, in Philadelphia, a lecture on "The Christ of the Bible and the Christ of Evolution," which, it is safe to say, was as sound and convincing as were his earlier lectures. But, somehow, we feel his contributions speak so loud that our friends will hardly hear what we say about him.—*F. J. B.*

A Day of Fasting and Prayer for China

IN VIEW of the fact that China, containing a quarter of the earth's inhabitants, is being torn by civil, political and military strife, entailing untold suffering upon her people;

In view also of the fact that God has made of one blood all races of mankind; and that Christians in all lands have a deep concern for the material, social, political, and above all, the spiritual welfare of China;

In view further of the fact that more than 5000 missionaries in China have been compelled to evacuate their stations;

In view also of the intense anti-Chrsitian agitation which has resulted in severe persecution of the Christians, desecration of churches, and destruction of mission property;

In view further of the great results that have been brought to pass by the observance of days of fasting and prayer in the history of this and other lands;

It is hereby suggested that Armistice Day, Friday, November 11, 1927, should be observed as a day of Fasting and Prayer on behalf of China.

It is suggested that prayer should be offered, in connection with the observance of the day, for those in authority in civil, military and political affairs in China; for the missionaries still in China, and for those in the homelands; for the Chinese pastors and Christians; for divine wisdom in the conduct of churches and mission schools; for the spread of the Word of God; and for a great revival throughout the land.

It is further suggested that this call should be given as wide publicity as possible in the press and pulpit, and that suitable arrangements should be made in each community for the proper observance of the day.

* * *

Notes and Comments

The American Tract Society made its fifty-sixth annual presentation of Bibles to members of the graduating class at West Point Military Academy on Sunday, May 29, 1927. Rev. Edwin Noah Hardy, Ph.D., Executive Secretary of the Society, made the presentation address and preached the sermon for the day from the theme, "The Bible, the Unique and Unclassifiable Book of the Ages." The students chose the versions of their preference, eighty-five choosing the American Revised Version,

and forty-seven the Douay Version. In consideration of the great work this society is doing, it surely is worthy of everybody's hearty support.

Three pamphlets of real worth have reached us from the author, Jessie W. Gibbs, Villisca, Iowa, with these titles: "Christ's Divinity," "The Divine Trinity," and "The Atonement." They can be had free of charge by addressing the author, who says: "In writing, please give the title of the pamphlet, and state the number of copies desired." On receipt of them, she suggests that readers distribute them among earnest and thoughtful men and women of the church. These tracts are sound in doctrine, well written, and the true Biblical teaching is upheld with cogent reasoning.

"Congregational Evangelism in Principle and Practice" is the title of a pamphlet issued by the United Lutheran Publication House, Philadelphia, Pa., which will prove helpful to other people as well as to Lutherans. It suggests various ways by which the unsaved may become interested in the gospel, may be sought out and brought to God's house, and may be directed to go to Christ directly for a real experience of His saving grace and power. We think it can be had free of charge.

Near the end of his career the apostle Paul could say: "I have fought a good fight; I have kept the faith." He was an all-sided man. He knew that both these exercises were necessary in a world like this—to fight and to keep. Sometimes one must fight in order to keep the faith. Hence Paul did not establish a concordat with the antinomians, Judaizing teachers, deniers of the resurrection (Sadducees), advocates of science "falsely so called," and other errorists, but opposed them with all his might, not with anger, but with deep solicitude for the welfare of souls. And it was because he had both fought with error and kept the faith in its purity that he could add the great saying: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not unto me only, but unto all them also that love His appearing."

The Augustana Synod (Lutheran) did not evade the live issues of the day at its last convention. It sent the following cablegram to the Lutherans of Sweden: "The Augustana Synod rejoices with the church and people of Sweden over the work of Gustavus Vasa, by which the pure doctrine of the Word of God was ordered to be proclaimed from the pulpits of the Swedish Church. This doctrine has been and is of inestimable value to us as well. May God help us on both sides of the Atlantic to preserve this doctrine pure."

Anent the action of the Pittsburgh Synod of the United Lutheran Church in excluding the heretic, Rev. Frank Edwin Smith, from her ministry, the *Lutheran Standard* has the following pertinent words to say: "The act of expulsion was neither persecution nor intolerance. As far as the United Lutheran Church is concerned, the Rev. Mr. Smith is permitted to believe what he pleases and preach his doctrines wherever he may find an opening; only he must not preach his faith-wrecking notions in the Lutheran church which is wholly committed to the preaching of the Gospel of Christ, the only power of God unto salvation."

We would not wish to strike a discordant note in the general chorus of praise for any one; yet we cannot help feeling that there is much truth in the following paragraph: "The Lindbergh conquest of the air may make the world richer in dollars and cents, but we very much fear only poorer in the real treasures that abide. What the world needs is not a conquest of the air, but a people clad in the armor of God, prepared to trample under foot the myriad demons of wickedness that are everywhere raising their heads."

Our book reviewer tells us that Dr. Fosdick, in his last book, caricatures the "orthodox" conception of heaven as "a perpetual religious serenade." This means that he makes jest of the Biblical descriptions of heaven, and does it under the camouflage of "orthodoxy." Instead of saying right out that the Bible so represents heaven, he plays it off as the "orthodox" conception. We would like to know where the Bible so depicts the heavenly estate. It speaks about songs of rejoicing and about musical instruments, which of course are indications of the high and uplifting joys of the place. If music were missing from the eternal life of heaven, it certainly would be lacking in one of the essentials of high and holy joy. But nowhere does the Bible give the impression that the songs of heaven are of the character of "serenades." Nor is there any intimation in the Bible that the heirs of eternal life will do nothing but indulge in musical services. If there is such a statement anywhere in the Bible, we should like to have the chapter and verse.

The subject just treated grows too long for one paragraph. Dr. Fosdick hoots at the

idea of heaven consisting of "a perpetual religious serenade" as the teaching of "orthodoxy." The present writer pleads guilty to the fact that he has read many books of orthodox theology, ancient, medieval and modern, but has never come across such an idea. Not in a spirit of defiance, but in the interest of truth and evangelical defense, we must challenge Dr. Fosdick or anyone else to point out the author, book and page where an orthodox theologian has ever represented the employment of heaven to consist of a "perpetual religious serenade." Does Dr. Fosdick mean to say that the ascriptions of praise to God on the part of the redeemed, as depicted in the Revelation, are nothing but a "religious serenade"? Is he aware of what he is making fun of?

What will be the employments of the heavenly life? The Bible maintains a wise reticence on this subject, no doubt for good reasons. But there certainly are indicia scattered through the Bible that point to a great variety of employment, so that the life in heaven will never grow monotonous. Look at a verse like this: "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Does not "fullness of joy" connote all the kinds of true joy that the soul requires? Is not the same true of the phrase, "pleasures forevermore"? Such assertions never could be made of a humdrum existence.

Here is another passage which indicates that the future life will be one of satisfying diversity: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even also as I am known." To see all realities in God and the universe "face to face" certainly must mean endless diversity and constant enlargement of experience. And how could we "know as we are known" of God Himself (which is Paul's meaning), if we know only a few simple things? Then when Peter speaks of "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you," that certainly ought to be satisfying to any soul that cares for spiritual pleasures and possessions. Surely in such a state of existence all "spiritual values" will be eternally conserved.

But it may be pertinent to ask, What is the conception of the Modernists of the occupations of the spiritual realm? Will they find "thrill" and the "spice of variety" in perpetrating jests about the Biblical metaphors and in caricaturing "orthodoxy"? That seems to be a kind of penchant with them in this life. Will they be unhappy if they cannot continue such employment in the next life? Anyway, what substitute have they to offer the human soul in the place of the Biblical descriptions of the celestial state?

Our editorial conscience will not let us rest easy when we have made even an apparent mistake. On page 239 of the June-July number of the CHAMPION there is a paragraph which refers to the *American Universities Dictionary* and its definition of evolution. A kindly correspondent, who is entirely in sympathy with the purpose and conduct of this journal, writes us that he has sought in vain for the work named. We believe with our friend that the definitions given of evolution are correct, because they could be verified by citations from many scientific evolutionists; but we do not know anything about the dictionary named, except that some writer, whom we cannot now recall, mentioned it as if it were an accredited work. If it is not, or if in some way the title was wrongly given, we are trying to make amends by this explanation. We should be glad, however, for further light.

At the opening session of a synod in the Lutheran Church a sermon is always preached by the president or some one else appointed for that purpose. Of course, the same custom prevails in other denominations in connection with their ecclesiastical gatherings. This initial sermon is usually supposed to strike the keynote of the convention. In a recent number of *The Lutheran,* the official organ of the United Lutheran Church in America, we were pleased to read the following editorial comment: "Have you noticed the intense earnestness of the men who preached the sermons with which the year's synodical conventions opened? And have you observed how they testified to the adequacy of God's Word and our confession of faith to answer the doubts thrust into our faces in these days? And as you observed the themes of the preachers, did you note also the approval given the discourses by the pastors and lay delegates to whom they were addressed? They were edified, not confused, by the sermons."

There is almost always something evasive about the speech and conduct of the Modernists when you try to pin them down to a definite statement of their beliefs. Why is this? Have they something to conceal? Are they afraid to say right out what they believe? If so, why? Is it because they fear they might lose their positions in the church and thus be deprived of a lucrative income? Or are they so uncertain about being right that they do

not, after all, feel warranted in asking people to accept their theologies? Whatever it is, they are not open and aboveboard. The facts that follow will show this assertion to be true.

We will not mention names or institutions, but we can furnish the documentary evidence, should we be called on the carpet. A certain minister asked the secretary of a certain denominational college—it goes under the name of a university—to tell him frankly what was the teaching of its faculty on a number of Biblical doctrines. This he did after the secretary had solicited him to try to induce some of the young people of his church to attend the said college. These were the doctrines concerning which the pastor wanted light as to the teaching of the faculty: the creation of the universe and of man; the virgin birth of Christ; baptism as related to church membership; the person and office of the Holy Spirit. Did the secretary answer those questions? No, not one! He wrote a rather long letter boosting the college. The only reference he made to the doctrines in question was to say that, to go into details, "might open controversial questions which we could not clearly settle by correspondence." Why not? Every question could have been answered in a few words if the teaching in the college was in accord with the tenets of the denomination to which it belongs and upon which its original founders planted it. Evasion spells guilt—that's what it does.

Professor H. L. Mencken (we think that "Professor" belongs before his name) has won a good deal of notoriety as an outspoken infidel and a militant evolutionist. In a recent article in one of the New York papers (the *World* for July 10th) he exhorts the evolutionists to rally to the defense of the missing link between man and the apes. He thinks most of the advocates have thrown the theory of evolution into a nebulous state by cutting out one missing link after another. It is amusing to see how he chides his fellow-evolutionists. In the last sentence of his spicy article he says: "I am well acquainted with a fine specimen of *Eoanthropus*—an eminent American poet." But who was *Eoanthropus?* He was the famous Piltdown man, who, as Osborn used to think, was the "dawn-man." He was one of the ancient progenitors of modern man, and lived many, many centuries ago. Yet Professor Mencken knows "an eminent American poet," living this very day, who has a skull no larger than had his Royal Highness, the Honorable Mr. Piltdown! Thus Mencken himself, without knowing it, knocks the props from under his boasted and beloved theory of evolution!

Our friend Mencken also gives himself and his theory away in the following catchy statements: "As a matter of fact, it is highly probable that there are many men in the world today whose brain capacity is not appreciably larger than that of *Pithecanthropus,* and some of them, no doubt, are in the United States, and in active practice as fortune-tellers, congressmen and theologians." That is witty, don't you think? But *Pithecanthropus* is the so-called ape-man of Java, and is supposed to have lived half a million years ago. But if there are men today who are like him, where does evolution come in? Why have not Mencken's "fortune-tellers, congressmen and theologians" made no advancement in brain capacity for five hundred thousand years? The trouble is, evolution is too slow. Own up now, friend evolutionists, that it is entirely too slow for this progressive age.

* * *

Wayside Gleanings

The *Fellowship Forum* printed the remarkable bulletin below, in a late issue, sent by its Rome correspondent:

Nicholas Murray Butler, New York professor and passionate proponent of alcoholic moisture, occupied the limelight in the University of Rome today when he was made an honorary professor in recognition of his "faithful promotion of Italianism in the United States." To show his further willingness to oblige, the professor delivered a eulogy of Nicole Macchiavelli, who preached perfidy and assassination as the highest achievements of statecraft. Professor Butler evidently wanted to make a hit with Mussolini. Macchiavelli has been resurrected from his tomb of infamy by the Fascisti in general and by Mussolini in particular. He is now one of the recognized saints in the calendar of the blackshirts.

Professor Butler, representing not only one of the greatest American universities, but likewise the Carnegie "Endowment for International Peace," makes a sorry figure burning incense to the memory of the apostle of organized murder in politics and government.

It is said that of 1,900 prisoners at Leavenworth, only 120 have ever been inside a Sunday school.

According to the *Truth Dodger* of October first, Sir Arthur Keith, President of the British Association for the Advancement of Science, and a notable figure in the scientific world, has been commended for his recent defense of Darwinian evolution by the Four A's, whose general secretary sent him the following cablegram: "We hail with joy your uncompromising championship of the ape ancestry of man. Your boldness and plain-speaking will encour-

age Atheists the world over. Letter follows." In the letter, Charles Smith, president of the Atheist association, invites Sir Arthur over to America for an extensive lecture tour throughout the States, in defense of evolution.

The University of Texas has collected a total of $4,499,079 from its oil holdings, for the first six months in 1927. The money is invested almost as quickly as received in federal bonds. The interest is placed in the university building fund.

Perhaps many of our friends read this news dispatch in a newspaper, but it will stand repeating here. Arthur Keith, British Scientist, recently stated that the evidence of man's evolution "from an ape-like being was evident and irrefutable." To this Senator Heflin, Alabama, took exception and in a letter to Sir Arthur submitted that "not a single ape, gorilla, chimpanzee in zoological gardens during hundreds of years has produced an offspring that developed into a human being." Then the Senator clinched his case with an anecdote of an Alabama church congregation which took up the evolution problem. They met at 10 o'clock a. m., and remained in session until 5 p. m. Then an old negro, Uncle Rufus, offered a resolution which was passed unanimously: "Resolved, that God Almighty made all the negroes and most of the white folks, but the white folks that spring from the monkeys is right about it."

During the fiscal year just closed, the Presbyterian Church expended nearly $63,000,000 in the interests of its national and world-wide enterprises, according to figures given out by the statistical clerk of the General Assembly.

The Des Moines University, Dr. T. T. Shields, president, has now become the property of the Baptist Bible Union of North America, and will be conducted in harmony with historic Baptist principles. While setting the highest educational standard, the University will be conducted as a Christian school of higher learning, where the Bible will be given its proper place as the divinely-inspired and infallible Word of God.

The next World's Sunday School Convention will be held at Los Angeles, July 11-18, 1928.

Our good friend, L. R. Combs, sends us the following: If, according to the evolutionist, man evolved from the beast, and in process of the ages developed a human form, human intelligence and human speech, how did it happen that the subtlest of all the *beasts* of the field, mentioned in Gen.3:1, could talk as well as the woman? Did she develop out of him? If so, there is no improvement over the beast; for both were equally intelligent and able to use human speech. Can the evolutionist explain this?

At the recent assembly of the Church of England to consider the revision of its Prayer Book, the vote was as follows: House of Bishops, 253-31, or 8 to 1 in favor of revision; House of Clergy gave a vote of 34 to 4, or 8 to 1 in favor of revision. But the House of Laity voted 92 to 23, or 4 to 1 against the revision, and in defense of the old faith.

The Federal Radio Commission has given permission to the Moody Bible Institute of Chicago to remove its radio station WMBI a distance of about twenty miles outside of the city, and to increase its power from 500 to 5000 watts, which will more than treble its range and enable WMBI programs to reach all sections of the United States and most of Canada and Mexico. The station will continue to divide time with station WJAZ of the Zenith Radio Corporation, on a wave length of 1140 kilocycles, 263 meters.

The American Anti-Bible Society reports that during its first month it received ninety-three members, with dues ranging from $1 for regular members to $100 for patrons. The acting secretary, Charles Smith, announces that promise has been received of one life membership, for which the fee is $1000. Mr. William Smith Bryan, the national secretary, will come to New York before the end of October to direct the activities of the Society.

Forty thousand Jews in Hungary alone have deserted Judaism and embraced Christianity since the close of the World War, according to the daily *Jewish Bulletin* of New York. In Budapest it is estimated that 2400 Jews have united with the Presbyterian churches and 1000 others have entered other evangelical bodies in that city. In Poland the Warsaw ghetto with a Jewish population of over 300,000 is breaking up.

More than $2,000,000,000, or more than one-fourth of the total net of all public expenditures in the United States during the year 1925, was spent on education as given in the public schools and in State universities, according to the National Industrial Conference Board of New York.

A few years ago M. P. Boynton, acting for the united churches, requested of the Chicago authorities the privilege of using Grant park

on the lakefront for meetings to be held by William Sunday, but was informed that the use of the park for large assemblies could not be granted for a number of satisfactory official reasons. But last year the Roman eucharistic congress was held in the park and filled the whole lakefront in the neighborhood of the Soldiers' Field for several days. And this year a section of the same park more than two miles long was set apart for parking space for automobiles of people who came to witness the Dempsey-Tunney prize fight; the Soldiers' Field itself was opened for the fight; all ordinary travel through Grant park was forbidden; and an army of police enforced these courtesies.

"The Defenders of the Christian Faith," a movement launched two years ago, with headquarters in Wichita, Kansas, will hold its annual convention in Lindsborg, Kansas, November 16-18. Dr. W. B. Riley, Rev. Paul W. Rood, and Dr. I. R. Dean, will be the speakers.

We regret the typographical errors in two lines October issue—the sixth and ninth lines from bottom of second column, page 501. "Liberalism" in these two lines should, of course, have been "literalism." We recall this correction was noted on the proof, but was, in some way overlooked when the printer corrected proof. How often we wish we would never make another mistake! However, we are cheered when occasionally we are complimented on our success in reading proof. Few people realize how much effort it requires to produce an issue free from errors.

Cincinnati Bible Seminary is now four years old. The enrollment for this year is made up of students from 23 states and three provinces in Canada. They already number 86 men, former students, actively engaged as ministers in churches of from 50 to 1,000 members. The encouraging thing about this school is that it stands four-square for the inspired Word of God against the modernistic tendencies of the times.

The city of Manchester, England, voted 23,609 for, and 108,063 against baseball on Sunday; and 30,018 for, and 205,643 against cinema shows on Sunday.

Rev. James J. Mullen, a Roman priest, blessed the Hearst airplane just before her departure for Rome. The plane was lost and her crew perished in the ocean. Returning with the papal blessing from a secret mission to Rome for President Taft, Major Archibald Butts was lost in the *Titanic* disaster. On his way to set up a papal autocracy on the ruins of the Mexican republic, the Hapsburg Maximilian came by Rome and received the blessing of Pope Pius IX. His autocracy was overthrown by Mexican patriots and he was tried, convicted and shot to death.

The *Churchman*, New York, an Episcopalian church paper, and the *Christian Register* (Unitarian), are exercised because our good friend, L. M. Williams, Richmond, Va., has taken over the *Southern Churchman*. Mr. Williams has no hesitancy in announcing his reason for taking it over: in the hands of former editors it seemed given to too much modernistic speculations. In future this paper is expected to take the following doctrinal position:

> It is our duty to oppose all forces that are now engaged in attacking the authenticity and credibility of the Bible, or engaged in the so-called "reinterpretation" thereof; and this paper will stand for an absolute, exact belief in the Apostles and Nicene Creeds as the charter of that church, whose one foundation is Jesus Christ her Lord, which is laid for your faith in His excellent Word.
>
> Armed with the sword of the Spirit, which is the Word of God, we propose to fight the good fight with all our might, for Christ is our strength and Christ our right.
>
> We believe that God has concealed the great truths from the so-called worldly wise and prudent and revealed them unto those of simple faith.
>
> So long as I have the power of direction, this paper will stand for the simplest evangelical faith, free from the unnecessary and diverting frills of misleading ritualism.
>
> The policy of this paper will be to oppose all the vagaries and imaginations of the self-styled Modernist and so-called evolutionist, who have been working their imagination overtime at the expense of credulous individuals.

Says the New York *Churchman*: "This is a warning that it will be Fundamentalist. In a section of America, where extreme Fundamentalism has been noisy and militant, . . . it is a tragedy for the whole Episcopal Church that one of its four independent weekly journals should become an exponent of an antiquated theological position which, save as represented by a few individuals, we have boasted did not exist in this communion."

* * *

Do not look for wrong or evil—
You will find them if you do;
As you measure for your neighbor,
He will measure back to you.
Look for goodness, look for gladness;
You will meet them all the while;
If you bring a smiling visage
To the glass, you meet a smile.

—Alice Cary.

THE ARENA

Evolution and Christ

By George Boddis, D.D., Marcus Hook, Pennsylvania

IF IT be true, as LeConte has said, that the process of evolution pervades the whole universe, and that the doctrine not only concerns every department of science, but every department of human thought, it cannot be excluded from the realm of religion and Christianity. The question, What think ye of Christ? has always been one of importance, and even today cannot be avoided; for, due to what is called modern science and modern thought, we find ourselves in the midst of a great conflict which is being waged around the question of Person and work of our Lord.

Has evolution an answer to give to this question? That it attempts to explain the problem of Jesus may be seen from many writings published by evolutionists. Among those who published works upon the subject are Powell, Shutter, LeConte, Simpson and Sweet. Powell (*Our Heredity from God*, p. 243) says:

> Among all historic characters there is one in whom evolution concentered more of human history than any other, and from whom it has rayed out more widely and beneficently. A study of Jesus is absolutely essential to a comprehension of evolution in human character, and the progress of the race. Evolution alone is adequate to explain his position and his influence.

This sentiment has been indorsed by the others. But after one has read all they have to say, the question arises, Is the Christ of evolution the Christ of the Scriptures, or is He merely an imaginary character invented to suit the theory? That He is the Christ of the New Testament few would be willing to affirm. Even so-called ministers of the Gospel who profess to accept the doctrine of evolution refuse to accept the record as it is given, and are outspoken in their rejection of those articles of the creed which they believe to be inconsistent with their pet theory.

To present this subject clearly it will be necessary for us to see what the Bible teaches concerning Christ, what the evolutionists teach, and then to make a comparison between the Biblical and the evolutionary views.

What the Bible Teaches Concerning Christ

It is not our intention to discuss this question theologically. We shall take the New Testament as we find it and shall confine ourselves exclusively thereto; for our desire is not to find out what men have taught concerning Jesus, but to view Him as He is presented in the Word of God itself.

1. No one can doubt that He is presented in the Bible as true man, and that He lived as a man. As a man He was no doubt indistinguishable from the myriads among whom He moved. He was subject to hunger, thirst, weariness, agony and death. He was limited in knowledge (Mark 13:32), was tempted (Matt. 4:1-11), prayed for strength and power (Mark 1:35; Luke 22:41-45), and was subject to the same conditions in life as other men.

There are, however, some things recorded of Him which are true of no others. He was born of a virgin, without the agency of a human father (Matt. 1:18-25; Luke 1:30-35), was holy in heart and life, full of love and compassion toward all men, in fact the only perfect example of which humanity can boast. He died as a criminal on Calvary, but rose from the dead after three days.

This brief sketch might be considerably enlarged. The portrait of Christ stands revealed on the pages of the four Gospels, so that every one who will may read. Shall we admit that the portrait is merely an invention—an exaggeration due to the growth of myth and the adoration of admiring followers? It has been many times pointed out that the invention would be more remarkable than the actual character.

Theodore Parker, a Unitarian of the most liberal type, says:

> Measure Jesus by the shadow He has cast upon the world; not by the light He has shed upon it. Shall we be told that such a man never lived? the whole story is a lie? Suppose that Plato and Newton never lived. But who did their works and thought their thought? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus.

Rousseau, an avowed and dissolute infidel, wrote:

> It is more inconceivable that a number of persons should agree to write such a history than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality, contained in the Gospel; the marks of its truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero.

2. But even this is not all that the New Testament has to say concerning Jesus. There are

many things which our Lord taught concerning Himself. From the beginning He made the highest claims on His own behalf. He was pre-existent. He was before Abraham (John 8:58), came down from heaven (John 3:13; 6:51), from the Father, to whom He must return (John 16:28), was sent by God (John 8:42), with whom He had glory before the world was (John 17:5). He came to earth on behalf of men, with whom He holds a special and definite relationship.

He calls Himself "the Son of Man," a term which occurs in Matthew thirty-two times, in Mark fifteen times, in Luke twenty-six times, and in John twelve times. On two occasions only in all the Gospels is the term found on the lips of any but Christ. It is His own description of Himself, and is used to show His intimate and positive relation to mankind. He came not to be ministered unto but to minister and to give His life a ransom for many (Matt. 20:28), being sent by God to be the Saviour of the world (John 3:14-17), and who, if He be lifted up, will draw all men unto Himself (John 12:32-33). He is the living bread (John 6:51), the light of the world (John 8:12), the door into the sheep fold (John 10:9), the good Shepherd who giveth His life for the sheep (John 10:11), the resurrection and the life (John 11:25), the way, the truth, the life (John 14:6), and the true vine of which all His people are branches (John 15:1).

These claims, if they stood alone, are tremendous, and such as no teacher ever made before. Yet they are but a fraction of those made by Jesus. He claims to hold peculiar relations to God. He is God's only begotten Son (John 3:16), who is known only by the Father and to whom alone the Father is known, and who makes known the Father to others (Matt. 11:27). He is the one means of approach to God; for no man can come unto the Father but through Him (John 14:6). He distinctly places Himself on terms of equality with the Father (John 5:17-18), and claims that the Father hath committed all Judgment to the Son; that all men should honor the Son even as they honor the Father (John 5:22-23). He asserts that He and the Father are one (John 10:30), which declaration was understood by the Jews as making Himself equal with God. Before His judges He claimed to be the Son of God, for which reason He was condemned to be worthy of death. Finally, He associated His own name with that of the Father and the Holy Spirit in the great commission (Matt. 28:19-20).

Such are some of the claims which our Lord makes concerning Himself. Whatever primary moral truths He may have taught concerning God, however clearly He may have taught the duties of men toward God and their neighbor, it is evident upon the very surface that Jesus constantly and consistently preached Himself. He leaves no doubt as to the real character of His position with reference to God and man, and of His claims upon the human race. Whatever we may think of those claims, they cannot be mistaken; hence we are prepared for the conclusion, Jesus Christ was either divine, or He was insane.

3. The testimony of Jesus concerning Himself should be sufficient to convince all that He claimed to be more than man, and we are willing to rest the Bible teaching upon this testimony alone. But we have still to consider the estimate in which He was held by His followers, the writers of the New Testament. That they accepted His testimony as true is evident from the fact that it is so faithfully recorded by them. It is they who have given us the picture of the Saviour which we find in the New Testament. Whatever we may think of the idea, it is they who have recorded the story of the Virgin Birth, given us the account of His passion, death and resurrection, and between these great events portrayed the perfect Man in such a way as to commend Him to all His followers throughout the centuries of the Christian era. We read the story and are constrained to say with one of the most devout of modern preachers, "If He be no real Being, so perfectly does the picture command my loyalty and my worship, that I say, In God's name lead me to the man who imagined Him."

No devout reader of the New Testament can doubt that the early disciples of Jesus looked upon Him as the infinite God. In Matthew He is Immanuel—God with us; in Mark He is Jesus Christ, the Son of God; and in Luke He is Christ the Lord. John says concerning Him: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." Add to this the equally clear and emphatic testimony of Paul and the author of the Epistle to the Hebrews. While Paul speaks of our Lord as being manifest in the flesh, made of a woman, under the law, living a life of self-denial and obedience, and by His death bringing redemption to men, he is equally emphatic concerning the absolute deity of the One whom he served. Not to speak of the many references and inferences which can

be understood only in the conception of a divine Christ, who can pass by the majestic descriptions found in Phil. 2:5-11 and Col. 1:13-20? In these passages Christ is the image of the invisible God, the first born of every creature, by whom all things were created that are in heaven and that are in earth, visible and invisible. He is the one in whom dwelleth all the fulness of the Godhead bodily, who, being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; but whom God has highly exalted, and given a name above every name that He might be supreme above all created beings. To this may be added the words of the author of Hebrews, who describes the Son of God as "being the brightness of His glory, and the express image of His person," and who "upholds all things by the word of His power."

In all these writings the testimony is the same. Throughout the Gospels Jesus is the supreme law-giver, and the Judge of all men, who controls both the physical and spiritual worlds, and who has promised eternal life to those who believe in Him. In the Acts He is preached as the only Saviour, and in the epistles the entire Christian life centers in Jesus, who died for the sins of men, suffering the just for the unjust that He might bring them to God, and who, through His sufferings, has become the example of all Christians in affliction and trial.

4. The Book of Revelation stands in a class by itself. Does its testimony confirm that already given? Let the reader of the Book bear witness. Most of the names which are given to our Lord in the Gospels and Epistles are found in Revelation: Jesus, Jesus Christ, Lord, Son of Man, Son of God, etc. He is described as the First and the Last, the Living One, the Beginning and the End, the beginning of the creation of God, the Lamb as it had been slain, who alone can open the sealed book and loose the seals thereof. He is praised as the One who loved us and washed us from our sins in His own blood, who is worthy to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing, in whose blood the white-robed company have washed their robes. Finally, He is the conqueror of all evil forces, the overcomer of Satan, the Judge of the great white throne, and the glory of the Celestial City throughout the ages of the ages.

Such in brief is the Christ of the Scriptures. In this description we have refrained from all comment, so that the Bible might speak for itself. The Christ of the New Testament is a glorious Being. Throughout the centuries men have contemplated and adored Him, and yet He is beyond our comprehension. This is the Christ of whom we speak. Can evolution explain Him?

What the Evolutionists Teach Concerning Christ

It is only justice to say that many evolutionists speak of Jesus in the highest terms. Shutter commences his chapter on *Jesus and Evolution* by asserting his belief in that marvelous life which blossomed on this planet nearly two thousand years ago.

> The results of that life are supreme and commanding. They have shaped and controlled the events of all subsequent history. The pierced hand has held the sceptre of the centuries. This crowning fact we all accept, and accepting, rejoice. There was such a man as Jesus. There was such a career as His. In the consequences of that career we all have an interest. We are glad for the influence of Jesus today—grateful that there is one life to which we may turn for consolation in sorrow; for inspiration and help at times when the battle goes hard and our hands grow weary of the sword (*Applied Evolution*, p. 197).

Many theistic evolutionists, like Shutter, endeavor to find room for Christ in the process. We cannot say, however, that we are much impressed with their efforts. Their best efforts lead one to the conclusion that they permit their Christian training to influence their judgment, and that, while they profess to accept the doctrine of evolution, endeavor to interpret it according to the light of the New Testament. As we view the matter, the introduction of a personal God and the Christ of revelation completely nullifies the doctrine of evolution. We rejoice in all the words of praise which they speak concerning Jesus. At the same time we are fully persuaded that the Christ of evolution is not the Christ of the Bible and the Christian Church.

1. The Christ of evolution is one with humanity and is not to be looked upon as in any way distinct from humanity. To quote again the language of Shutter:

> Granted the greatness and goodness of Jesus, how do you account for Him? What is the relation of Him to this theory of evolution? Do you mean to include Him and His work in the general scheme? Can it be done? And the answer is: Yes, if evolution fails at one point, it fails utterly. We have then a case of that special intervention by a non-resident Deity, which we have repeatedly repudiated. Evolution must include Jesus, or we must abandon the theory. There is no break, or flaw, or chasm. The process is one from firemist to soul; from the soul to its highest specimen and expression. Jesus is as much a product of the laws and forces in nature and in society as Shakespeare or Napoleon. No individual—whether the humblest savage who fought his fellow savage through the primeval

forests, or the grandest sage and prophet who ever left his benediction upon mankind—can be separated from the race. We are one (*Applied Evolution,* pp. 198-199).

Such is the verdict of evolutionists in general. According to Powell, Jesus is one of the human family, magnificently gifted with a genius for human sympathy, a man who above all things loved human nature, who grandly demonstrated a gospel of humanity, and reduced all moral obligations into love and for God.

R. J. Campbell asserts that "all human history represents the incarnation or manifestation of the eternal Son or Christ of God, that the incarnation cannot be limited to one life only, however great that life may be; but that there is no life, however depraved, which does not occasionally emit some sign of its kinship to Jesus and its eternal sonship to God" (*New Theology,* pp. 106-108).

Dr. McGiffert states that the divine and the human are essentially one, and that Christ is, therefore, no more essentially divine than we are or than nature is.

Dr. Henry Clark has summed up the conclusions of evolutionistic theologians concerning Christ in these words: "The incarnation of God in Christ was nothing else than the incarnation of God in all men carried up to its superlative degree—to which same superlative degree the incarnation of God in all men was also to be carried up at last" (*Liberal Orthodoxy,* p. 285).

2. The Christ of evolution is a marvelous leader and teacher who points the way to higher ideals of hope and peace and love. Speaking of the time of the coming of Christ after millenniums of human development, Powell expresses himself thus:

> The world was about to be made anew. Man was to meet the Eternal, to be born again of gods. The old brute-force struggle was over, but a mightier struggle was at hand. Man must now conquer himself. Brain felt overburdened. Moral life and mental life kept pace. . . . The womb of humanity labored. It brought forth the victory of peace and hope and love. Jesus was peace. Jesus was love. Jesus was hope. This man was the embodiment of the new age. He was Himself victor, as none had been so perfectly before, over the brute within, as well as the brute without . . . Evolution closed its first book. It opened the second. Jesus is the frontispiece of the second Book of Life. There He is. There He will remain. No man can live in the light of the nobler era of brain, of science, of philosophy, of moral truth, and not behold the face of Jesus of Nazareth as the prophet, the foreseer of the later evolution. In human evolution He occupies the peculiar position of the Messiah of the age of moral life (*Our Heredity from God,* p. 251).
>
> From the standpoint of evolution Jesus does not appear as the incarnation of God, but far more than that, as the incarnation of one hundred thousand years of man. . . . God was incarnate in humanity. The brute began to die; the Christ was born. But the life of Jesus finished nothing; it only inaugurated the age of peace. . . . You will lose rather than gain if you approach Him as the mere makeshift of a creative failure; a patch on the torn plan of a god. Behold Him rather as the Christ of human progress; the seal of a glorious past; the pledge of a future whose grandeur is still unfolding; but which, as it more speedily evolves its hopes, repeats with tenderness the name of its greatest expounder, Darwin, and with reverential love that of its supremest prophet, Jesus (pp. 259-261).

This view of Christ and His work is supported by more recent writers. Shutter finds a place for Christ as the human leader and example, as the one who illustrates the victory of the spiritual over the animal; and Griffith Jones says that the incarnation, by showing that even sin has not quite destroyed the image of God in the soul, gave great impulse to every aspiration in the human heart.

3. The Christ of evolution is a link in the direction of the deification of man. Such I believe to be the teaching of LeConte. He says: "What think ye of Christ? . . . Does evolution have anything to say on this also? I think it does. This I proceed to show." To give the whole of his argument would necessitate quoting the entire chapter, which we cannot find space to do in this paper. The chapter, however, may be condensed as follows: Human evolution must reach its goal and completion in the ideal man—*i.e.* the Christ. We are all the sons of God; the Christ is the well-beloved Son. We are all in the image of God; He is the express and perfect image; not perfect in knowledge and power, but perfect in character. Character is essential spirit and is therefore the attitude of the human spirit toward the divine Spirit. As man is the ideal of animal evolution, and yet is a birth into a higher plane of life—the spiritual, so Christ may be the goal of human evolution and also a birth into a new and higher plane—the divine. As animals reached conscious relations with God in man, even so man reaches union with God in the Christ. This Christ may be a true object of worship. There are two fundamental moral principles, love to God and love to man. The one is embodied in the worship of an infinite Spirit—God, the other in the worship of the ideal man—the Christ (*Evolution,* pp. 360-364).

Dr. Henry W. Clarke quotes Dean Inge as saying, "The realization of this union in mankind, as it was once realized in Christ, is the far-off Divine event towards which the whole creation moves. The Incarnation of the Word of God is not only an event in the past; it is the ideal which the world at large is striving to realize, and which is also in a sense the

meaning of salvation for each of us." He then proceeds to say:

> This is a typical utterance. That there was something special in the Incarnation of God in Christ is not denied by writers of this school, nor is the historic Christ robbed of the powers which the Gospel narratives ascribe to Him. But the special elements in the Incarnation and the exceptional elements in the Historic Christ pass to the rear. It is not these which have the most value for man's salvation. The tendency—one might say the deliberate effort—is to level up the possibilities of our nature to the actualities of Christ's. The Incarnation was an anticipation, a prophetic foreshowing of the evolutionary goal (*Liberal Orthodoxy*, pp. 285-286).

4. The Christ of evolution is, with some, an ideal and not a person. We have already seen how the Incarnation is being idealized into a prophetic foreshowing of the evolutionary goal. One step farther and we have the denial of the actual existence of the Founder of Christianity. In fact, during the first decade of the twentieth century a number of books appeared whose aim has been to prove the non-existence of Jesus. Some have seen in the picture of Christ found in the Gospels nothing more than a combination of mythological elements partly Jewish and partly pagan; while others derive the "Christ Myth" from certain alleged "Jesus Cults" dating from pre-Christian times.

One of the latest of these works is *The Christ Myth*, by Arthur Drews (English translation, 1910). Borrowing from his predecessors, he contends for the general mythological character of the Gospel narratives, and identifies Jesus with an old Israelitish cult-god—equating Joshua-Jason-Jesus as all representing the sun. He also adopts the pre-Christian Jesus-Cults, the members of which he contends were called Nazoraeans; from which, together with Jewish Messianism and the pagan idea of the redeemer-god Adonis, who dies and rises, he claims Christianity is derived. For him religion does not primarily rest upon historical facts at all, but owes its power to the influence of great and eternally valid ideas, whose usefulness is none the less because derived from a mythological source.

We are not claiming that evolutionists in general adopt these theories; but the destructive criticism of the Bible and the attempt to found Christianity on a naturalistic basis are nothing more than the religious side of the doctrine of evolution. The Gospels are looked upon by evolutionists as entirely untrustworthy and Jesus merely human. Hence we are not surprised that evolutionists in the Church are rapidly adopting the view that Jesus is a mere ideal, and that it is a matter of little importance whether he lived, or whether the person of Jesus is a myth. That is to say, no matter whether the Gospels be fable or fraud or not, even if the person of our Lord should be altogether lost, we could still adhere to the Christian faith without serious loss.

Comparison Between the Biblical and Evolutionary Views Concerning Christ

A comparison has already been made by what we have written above—a comparison sufficient to prove that the two views are as far apart as the poles. The Christ of the New Testament is not the Christ of evolution. Professor Lane, in his *Evolution and the Christian Faith* (pp. 195-196) writes:

> The opponents of the doctrine of evolution sometimes assert the divinity and miraculous origin of Christ and in the same breath demand that evolution account for Him. Now, but a moment's reflection is needed to see that the demand is preposterous. If the divinity of Christ be admitted, both He and His origin are at once removed entirely from the field of operation for evolution. Evolution is a law of nature; on the hypothesis of His relation to the Godhead as set forth in the New Testament Scriptures, the Christ could not, in the usual sense of the term, be a part of nature. The Creator must have existed before the thing created, and in the Gospel according to John we are expressly told: 'All things were made by Him; and without Him was not anything made that was made.' Evolution, therefore, could have had no part in the production of a divine Christ. There is no precedent in nature, so far as we know, for the incarnation; it can only be accepted by the believer as an unique event; it is not to the discredit of the doctrine of evolution that it cannot account for Him.

To us, it seems that the professor, by these words, surrenders the entire argument. Have we not been told "the process pervades the whole universe . . . and concerns every department of human thought"? If it be true that Jesus "is as much the product of the laws and forces of nature and in society as Shakespeare and Napoleon," why should we not demand that evolution account for Him? Is it not true that the great conflict between faith and unbelief is being waged around this very question? If it "be no discredit to the doctrine of evolution that it cannot account for Christ," why the persistent efforts on the part of evolutionists to convert the Christ of the New Testament into a merely human Christ? Is it not true that among the first to attempt to discredit and disprove the Biblical teachings are professed ministers of Christ who have adopted the doctrine of evolution?

1. Evolution must exclude the supernatural; therefore, if evolution be true, the Christ of the New Testament is an utter impossibility. As generally set forth evolution is a natural process independent of the agency of a personal God such as is revealed in the Bible. This may be seen in the definitions given by some of its

leading advocates. Sully tells us that "evolution is a natural history of the cosmos expressed in physical terms as a mechanical process"; LeConte says, "Evolution is continuous progressive change, according to certain laws, by means of resident forces"; and Cope defines it as "the teaching which holds that creation has been and still is accomplished by the energies which are intrinsic in the evolving matter, and without the interference of agencies which are external to it."

All these definitions exclude God. Even many theistic evolutionists do not look upon God as external to the universe, but as immanent in it, and as having no existence apart from it. Shutter says, "The God of evolution is inside of nature, not outside of it"; Campbell means by God the "mysterious Power which is finding expression in the universe, and which is present in every tiniest atom of the wondrous whole"; while Dr. McGiffert declares that "immanence implies that the universe and God are in some sort truly one."

Professor Conklin gives us in no uncertain way the attitude of evolutionists toward the supernatural:

> The centre of the conflict between science and theology is naturalism vs. supernaturalism . . . The universality of law in the natural world has led men to look for natural law in the spiritual world also. Supernaturalism even in religion is a great stumbling block to those who find naturalism everywhere else; it makes religion not only unnatural but unreal to many. Accordingly we find among scientific exponents of religion a strong current in the direction of naturalism rather than supernaturalism. The conflict regarding the natural and the supernatural is no longer exclusively between antagonists and defenders of religion, it is also between scientific and unscientific defenders . . . More and more the religious world is turning away from the supernatural aspect of the miracles to the moral lessons which they convey, from a literal interpretation of them to their spiritual significance (*The Direction of Human Evolution,* pp. 185-201).

Shailer Mathews assures us that to those who have become convinced of the supremacy of law and process in the natural order, "miracle in any real sense of the word is unthinkable. The world view on which it rests has vanished" (*The Faith of Modernism,* p. 113).

Let us apply these principles to the Christ of the Bible and He vanishes into the intellectual vapor of an age long gone. Is it any wonder that the advocate of evolution refuses to accept the Virgin Birth, the miracles attributed to our Lord and the resurrection? If God be merely a force, an energy, the soul of which the body is the universe, can it be possible for Him to have an only begotten Son whom He gives to be the Saviour of the world? There is not a fact taught concerning our Lord but is contradicted by the doctrine of evolution. If there be no supernatural, there is no Christ, and the world has lost its Saviour.

2. From the point of view of evolution such a Saviour as the Christ of the Bible is not only impossible but unnecessary. There is scarcely a fundamental doctrine of the Christian faith but is assailed by evolution. It denies the fall, the one great fact in human history which made necessary the coming of the Saviour. Testimonies to this effect might be multiplied indefinitely.

Shutter says, "Man did not begin perfect and deteriorate. He began low and imperfect, and has been slowly gaining in character and moral power."

Lyman Abbott affirms, "Evolution declares that the human race has not fallen from a higher to a lower, but is climbing from a lower estate to a higher."

Dr. McGiffert asserts, "This is very different from the theological doctrine that man was created holy and in communion with God, and afterwards fell from his high estate by an act of disobedience, thereby bringing the whole race into the bondage of sin and guilt. In fact, where evolution is accepted, the tendency is to put human perfection into the future instead of the past; to believe that man has risen from lower, not fallen from higher."

It might be objected that most of the testimonies so far given are from modernist theologians. They are, however, in harmony with those of leading scientists, who have not failed to express themselves on this matter. LeConte says:

> If evolution be true, and especially if man be indeed a product of evolution, then what we call evil is not an unique phenomenon confined to man, and the result of an accident, but must be a great fact pervading all nature, and a part of its very constitution (*Evolution,* p. 365).

Is there anything Christian about such a view as this? According to evolution, sin is nothing else but inherited animalism. Fiske says:

> Theology has much to say about original sin. This original sin is neither more nor less than the brute-inheritance which every man carries with him (*Destiny of Man,* p. 103).

If these things be true, it follows that there is no need of a Saviour. In fact, there is no room for a substitutionary atonement in the scheme of Organic Evolution. The following from Sir Oliver Lodge well expresses the views of evolutionists on this subject:

> As a matter of fact, the higher man of today is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing; and in so far as he acts wrongly or unwisely he expects to suffer. He may unconsciously

plead for mitigation on the ground of good intentions, but never either consciously or unconsciously will any one but a cur ask for the punishment to fall on some one else, nor rejoice if told that it already has so fallen (*Man and the Universe*, p. 204).

Durant Drake expresses his hatred and rejection of the Atonement as follows:

What sort of justice is it that could be satisfied with the punishing of one innocent man and the free pardon of myriads of guilty men? The theory seems a remnant of the ancient idea that the gods need to be placated; but by the side of the pagan gods, who were content with humble offerings of flesh and fruit, the Christian God, demanding the suffering and death of His own Son, appears a monster of cruelty (*Problems of Religion*, p. 176).

Perhaps the logic of the situation has been no more clearly presented than in the words of Robert Blatchford:

But—no Adam, no fall; no fall, no atonement; no atonement, no Saviour. Accepting evolution, how can we believe in a fall? When did man fall? Was it before he ceased to be a monkey or after? Was it when he was a tree man, or later? Was it in the Stone Age, or the Bronze Age, or in the Age of Iron? . . . And if there never was a fall, why should there be any atonement? (*God and My Neighbor*, p. 159).

Such is the view which evolution takes of the work of our Lord. Indeed it is the only conclusion which can be reached if we accept as true the evolutionary hypothesis. Denying the fall of man and the guilt of sin, it follows that there can be no place for an atonement; for as Shutter says, "If there has been no break in the divine order, then there is no need for an atonement to restore it, no need for a bloody sacrifice to appease the wrath of an offended God, no need of an innocent victim to take the place of guilty men."

3. If evolution be true, the hope which has been brought to us by Christ is entirely destroyed and the world is still in darkness. The Word of God declares that our Saviour Jesus Christ has abolished death and brought life and immortality to light through the Gospel. And what a glorious hope is this! It is not the purpose of this paper to discuss it. Suffice it to say that it is included in that "godliness which is profitable unto all things, having the promise of the life which now is and that which is to come." It includes all the promises to be fulfilled at the coming of the Lord, and the eternal bliss of the ages of the ages. But evolution presents no such hope. It has no answer to the question, "If a man die shall he live again?" The only immortality it knows is advancing the race; its hope is that through the sufferings of all preceding generations the last shall reach the final happy goal. Well might it be asked, in the language of Dr. Joseph A. Leighton, of Ohio State University:

Is it the lot of the living members of each generation simply to toil and suffer, and achieve somewhat, in order to hand on to the following generation a nest of problems, with (and at) which that generation, in turn, will labor, to pass to the grave, and be forgotten after a brief toil at an endless task—one which is never done, but continues and changes throughout the centuries and aeons without final goal? (*The Field of Philosophy*, p. 501).

Evolution can promise nothing but a continuous coming of one generation after another, each one passing through the same struggle for existence and ending in death, until finally the earth shall be drawn into the sun, or becomes a frozen planet, all life extinct, through the exhaustion of the great heating plant of the solar system.

Such we believe to be the teaching of the Word of God and evolution concerning the Saviour of mankind. To us it seems impossible that they should be harmonized. What then? Shall we give up the Bible and accept evolution? If evolution were anything more than an unproved hypothesis, we might hesitate to answer at once. But evolution has never been demonstrated. The "missing links" in its chain of evidences are numbered by millions. Even its most ardent advocates accept it by "an act of faith"; hence there is no reason why we should allow our interpretation of Scripture to be determined by it.

Unlike the theory of evolution, which is changing its explanations with every decade, the Word of God has withstood the attacks of more than thirty centuries—and, since the dawn of the Christian era has been victorious all along the line. The Christ of the Scriptures, who can measure His influence and power? He is the one of whom Jean Paul Richter wrote,

The holiest among the mighty, and the mightiest among the holy, lifted with His pierced hand empires off their hinges, turned the stream of civilization out of its channel, and still governs the ages.

Of Him Lecky, the infidel historian, said,

Christ has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists.

Disraeli, the eminent Jewish statesman of England, tells us

The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wither, and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks

upon Greece, and wondering how so small a space could have achieved such great deeds, will find music in the songs of Zion and solace in the parables of Galilee.

Jesus is the one supreme evidence of the truth of His Word, the one great refutation of the false hypothesis which today controls the thinking of scientists and philosophers. "His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed . . . Blessed be His glorious name for ever: and let the whole earth be filled with His glory. Amen and Amen" (Psalm 72: 17-19).

An Evangelical Answers the Questions and Meets the Objections of a Modernist

By Harold Paul Sloan, D.D., Haddonfield, New Jersey

THE paragraphs below are a series of questions and objections addressed to the writer by a young man who rates himself as a Modernist. He seems to us rather to be an earnest thinker whose point of view has been seriously confused by the misinformation being currently presented to young men by the Church schools. The questions and objections were answered privately; they are now being published, anonymously, on the questioner's side. The questions are printed in italics; the answers in regular type.

I am in receipt of your folder concerning the destructive progress of so-called Modernism, dated February 23rd, 1927. I have read and re-read it with great interest, and write now simply to express some humble opinions of my own, and to discover just what the League proposes to do to overcome these serious attacks upon fundamentals of faith. Before I join this League, I should like to know a little more about it, and beg of you to accept this in the spirit it is written.

I am serving the third term of my first full-time pastorate, am but 27 years of age, graduate of Baldwin Wallace College, Class of '21; Boston University School of Theology, Class of '24, with a year of study and travel in Europe, Egypt and Palestine. My home life never led me to conversion, but in my senior year in college I felt the warm power of Jesus' saving grace sweep over my heart, which one month later led me to my decision to enter His ministry.

Question 1. *My first question is sincerely put: Why are creeds so primarily important? I have spent spare hours for five days rereading my Church History, and as far as I can accurately determine, the Apostles' Creed, which you would defend, is now in the form it took about the year 500, with exception that the statement, "He descended into Hell," is not omitted. That creed, I believe, was an outgrowth of the creed adopted at the Nicene Council in 325 A. D., which in turn was prepared on the basis of an old baptismal covenant of the second century A. D. History tells me this Nicene Creed was Emperor Constantine's effort to bring peace and unity into the Western and Eastern elements of the Church, essential after his empire extended its scope over the East after his victory over Licinius in 323 A. D.*

Answer. The earliest outlines of Christian faith go back to the first generation of Christians, as for example St. Paul in 1 Corinthians 15:3-6. Dr. Faulkner regards Matthew 28: 19,20 as from Jesus Himself. The Apostles' Creed in its main outline of facts is not later than 150 (Harnack), and several authorities place it not later than 100 (Kattenbusch). Faulkner thinks 150 is the latest possible date. As early as Irenæus we have a creed, trinitarian in form, and sufficiently like the Apostles' Creed to suggest that Irenæus was familiar with that earlier formula. Ignatius stresses "the birth," "the passion" and "the resurrection" of Jesus in his letter to the Magnesians (about 110). It is not correct to make Constantine responsible for the decision at Nicea (see Faulkner, *Crisis*; Gore, *The Incarnation;* Seeberg, *History of Doctrine*).

Question 2. *If my history is right, then no apostle ever saw, heard of, or could have subscribed to this so-called Apostles' Creed. That doesn't condemn it, I'm sure, but how shall we think of those early generations of Christians who passed to their reward without ever having heard of it; were they Modernists or Traditionalists or Fundamentalists? I suppose the Jews called them Modernists, for they denied Jesus. And mayhap the Greeks called them Traditionalists, and for imagination's sake, we'll say the Romans called them Fundamentalists. I have the deep-seated conviction, brethren, that these terms vary in their application, depending upon who used them. Now*

is Paul in hell because he knew not the Apostles' Creed?

Answer. The earlier Christians who did not have the authoritative formulæ of the creeds did have the authoritative teaching of the Apostles and their successors. The truths outlined in the Creeds were all in emphatic emphasis in this teaching (compare Acts, Romans, Hebrews, Revelation, Clement, Justine, Irenæus). Your remark about Paul being in hell because he did not know the creed does not call for any reply.

Question 3. *Paul took the whole fifteenth chapter of Corinthians to outline the Gospel of Jesus Christ, which in Romans 1:16 he calls "The power of God unto salvation unto every man that believeth." Yet the whole chapter makes no mention of the Virgin Birth of the Lord. Now if Paul is right, that the Gospel of Jesus Christ is the power of God unto salvation, and doesn't include the Virgin Birth, must I enlarge his statement by fourth century creeds?*

Answer. The fifteenth of Corinthians is by no means a full outline of Paul's faith, since it omits any clear statement of Christ's preexistence, or of man's experience of justification through faith in Him. Indeed, regeneration is only an uncertain implication from the fact that all men are in some sense made alive in Christ.

The outline of Paul's teaching in this chapter would include the six following items: Prophecy of Christ's death and resurrection; The fact of Christ's death, burial, resurrection; That the reality of the Gospel depends upon the fact of Christ's resurrection; Christ delivers up the Kingdom of God at the last; The reclothing of the human spirit with a glorified body; Flesh and blood cannot inherit the Kingdom of God.

Question 4. *Now my refuge in any doubt is Jesus. I beg of you to return with us to Him and see if He tested faith by a man's acceptance of His miraculous birth. The rich young ruler confessed to having obeyed the commandments from his youth, but "one thing" he still lacked. What? Belief in the Virgin Birth? No. He lacked that whole surrender to Christ, whereby his all would be sold, given away, leaving him entirely free to follow Jesus. If Jesus accepted folks into His Kingdom without acceptance of the Virgin Birth, should not His Church?*

Answer. The preaching of Christ before His Cross and Resurrection is not the norm of Christian preaching. Christ did not there preach the Gospel He commissioned the eleven to preach. Compare the Sermon on the Mount with the commission of the eleven as recorded in Luke 24:45-48; John 20.22,23; Acts 1:8; Acts 2:22-24,32,33; Acts 2:12-26.

Question 5. *I wish definitely to state that I firmly believe in the Virgin Birth of Jesus Christ, and the reason I do believe it is that His life, suffering, death, resurrection and redemptive power are so absolutely unique, that the Virgin Birth seems very appropriate to believe. Since of all the thousands of Virgin Birth stories that have been told, the only one given credence for 2,000 years is that of Jesus and since His life, death and resurrection make that credence possible, does it not appear that the Virgin Birth story depends upon the life, death and resurrection of Jesus, rather than Jesus upon the Virgin Birth?*

Answer. It is not correct to speak of "thousands of virgin-birth stories." Paganism had no virgin birth stories. Justin Martyn points out the distinction between their idea of the gods cohabiting with women, and the beauty of the New Testament record (First Apology, Chapter 33). I am not clear even that the Buddhist story of a white elephant entering the side of Buddha's mother is properly to be characterized as a serious record of virgin birth. What one such record is there outside of Jesus? I am amazed at the number of times this misstatement about paganism and their virgin births is made.

As to your approach to the Virgin Birth, I agree with you. It is the Christian approach. But, the Deity of Jesus once accepted, the Virgin Birth becomes a beautiful and valuable part of the total portrait. It has been a part of the Christian faith from the first generation.

Question 6. *The only doctrinal significance that the story could have is related to His divinity. I fail to see much relation there, myself. If Jesus was divine and sinless because He had to be, by peculiarities of birth, then what credit to Him? I believe Jesus could have sinned, but that he wouldn't sin. "Tempted in all points like as we, yet without sin." That makes Him the ideal which I want most to realize, a sinless life, though I know full well I can sin if I let myself.*

Answer. As to the explanation of the sinlessness of Jesus, I never relate it to the Virgin Birth, but to the eternal personality of God's Son, who expressed Himself through the human nature, in which He incarnated Himself. Sin was metaphysically possible to Jesus as it is to God the Father; but it is and was morally impossible to both of them.

I fail to find any salvation value in your idea about credit to Christ for His sinlessness. Jesus did not start where we do and achieve sinlessness, and the New Testament never says He did. His God-consciousness was always rich and intimate, whereas ours is vague and uncertain. Some of us extinguish it altogether and are Atheists. Jesus could not have become an Atheist, because of His inner consciousness. He was, therefore, demonstrably superior to us in His original endowment. His original endowment and character as the Eternal Son made Him sinless.

Question 7. *Now brethren, how will folks come to believe this Virgin Birth of Jesus as you and I do? My answer may differ from your own, but I make bold to offer it. "Preach Christ and Him Crucified." Preach that He died for our sins. Bring folks to experience these truths in their hearts. Once I did that, believing the Virgin Birth was as rational and easy as can be. I favor leading men to Christ as He himself brought them, by the sheer merit and power of His life, and by His promise of "rest" to those who came. Once they have come that far, Jesus will show them the light, and their doubts will vanish. Is that your experience as well as mine?*

Answer. With your point of view in seven I agree save that bringing men to Christ means to me bringing them to one who is God; who died for their sins; who rose again; who gives conscious forgiveness to all those who trust His redeeming grace. My intellectual approach is: 1st, Open tomb; 2nd, The witness of the resurrection; 3rd, The fact that He fulfills my soul and all my longings, and that my conscience feels He ought to be true. I do not believe the Virgin Birth would be difficult in this setting. As an actual fact, I have never found it so in my efforts to help doubting hearts. When the Virgin Birth is objectionable, the whole supernatural is also. That is, the whole New Testament portrait of Christ is refused.

Question 8. *To say to a man just repenting of his sins, "Jesus won't have you, nor will His Church, until your doubts are overcome," would be wrong, I fear. But to say to that man, "Are you weary and heavy laden? Come, Jesus will give you rest. Cast your all with Him, and He will make of you a new creature." Then that man becoming a new creature, as he most certainly will, can feel that power of Jesus working in his life. That power and that alone will banish the darkness of doubt from his heart.*

Answer. In answer to eight I can only say again: If the supernatural is denied Christ is surrendered. If the supernatural is admitted, and Christ is seen as eternal Deity incarnate, there is no significance in challenging the Virgin Birth. Christian faith is faith in Jesus Christ as God and Saviour. Its springs are in part intellectual: a sensitiveness to the witness of Christ and the resurrection. Its springs are also in part moral and spiritual: a thirst for moral and spiritual fulfillment, which is not to be attained through our natural powers. With this double support and urge we choose Christ. We believe upon Him. It is a moral venture. Should a layman approaching this stupendous figure stumble at the Virgin Birth I would pass it. But I must give my judgment that no normal point of view will accept the stupendous mystery of Christ, and resist the mystery of His birth.

Question 9. *Modernist: One who is open-minded, unshackled by creed or doctrine in his attempt to sense, preach and live the Jesus way of life. Modern in that he brings those standards up to the twentieth century from the fifth, or creedal date, and lives them in a modern age, applied to modern times, I claim to be one of these.*

Answer. "The Jesus way of life" is simply a religious philosophy. The Gospel of salvation on the contrary is a witness to God's act of self-sacrifice and stupendous achievement for men. Christianity reduced to a religious philosophy has no more power to save men than the Decalogue has.

Modernism is reducing Christianity to a religious philosophy for two reasons: 1, Because of hostility to the supernatural. 2, Because of a desire to make religion a universal consciousness not dependent upon history. Hagenback quotes Dorner as saying this was a prominent motive in the first Gnostic assault upon the Christian faith (Hagenback *History of Doctrine*, v. 1, p. 59).

But Modernism is not broad and open-minded as you say. It is oppressive and intolerant; constantly seeking to control the Church by political means, and ruthlessly to suppress those who oppose it. The *Michigan Advocate*, March 31, '27, says it can understand a bishop's desire "to clean up the disturbers;" it also speaks of the New Jersey ministers as an "obstreperous wing." These are typical Modernist expressions. They neither of them show breadth, or tolerance. I could add a score more of such expressions of Modernist intolerance out of my own experience alone.

Question 10. *Fundamentalist: One who accepts as fundamental the whole Gospel of Jesus Christ as the power of God unto salvation unto every man that believeth. I likewise claim to be one of these.*

Answer. Fundamentalists or Essentialists (there is a slight difference) accept Historic Christianity as the solution of the whole problem of sin, failure and death. Christianity is a body of truth that in contact with human minds and hearts by the Holy Ghost has changed the face of life. What modernism's ethical philosophy, called "the Jesus way," can do is more or less uncertain. We have no reason to assume that it can do anything, judging it by Unitarianism, which it closely resembles.

Question 11. *Traditionalist: One who accepts traditional views of Doctrine concerning Jesus, God, and the Holy Spirit, as embodied in creeds of more or less ancient date; refusing to believe that even Jesus might not have insisted upon some of their content, and that Jesus did insist upon some things not in the creedal content. (e.g. "Love ye one another, even as I have loved you"). I do not want to be one of these.*

Answer. Your paragraph eleven adds nothing. It is an emotional rather than an intellectual and accurate criticism.

Question 12. *And why not? Because I want to be fair enough to admit that fifteen centuries of Christian History might have been productive enough to enlarge the ancient creeds, penned not by Apostles, but by Catholic Fathers of the fourth century. The very statement, "I believe in the Holy Catholic Church," seems to stick in folks' mouths. It means universal, to be sure, but why can't we change that to "Holy Universal Church" and say exactly what we mean?*

Answer. The Apostles' Creed and the Nicene Creed are not explanations; they are statements of fact with respect to what happened in the history of the human race at a certain time. I fail to see how either twenty centuries or a hundred centuries have any natural power to improve upon or to enlarge a simple statement of fact. Two thousand years have not modified any one of the fundamental experiences of life, nor explained any one of the fundamental mysteries of life. We must be on our guard lest we allow an unintelligent emotional wonder at modern progress to blind us to the fact that there are fields to which it does not apply.

Question 13. *Now brethren, these definitions are of my own creation, and won't agree, I suppose, with your own. But I know a great many men who are outspokenly modernists, who never would tolerate disfiguring, and omitting statements, of the Creed, you picture in your pamphlet. I likewise know others who, for want of a name, call themselves modernists, who would do what you suggest. Let us not even favor them with the name modernists, but the name they richly deserve, "Anti-Christ."*

Names are dangerous generalizations. To say all the modernists would change the creed as you suggest is unfair. There are those who think they are modernists, and are not they anti-Christs? Let us make that distinction. I, a modernist, do accept all the Creed states, not because it is in that Creed, but because it is true. But I believe far more than that Creed states. I maintain that until folks live that Creed, and more, too, they are not saved, but are "not far from the Kingdom," perhaps. Mental acceptance must be translated into heart conviction, and that in turn into life and service, before we have The Christian.

Answer. As to your point in your question thirteen, let me first call your attention to the careful notations made upon the Deleted Creed, and then say that every deletion noted is justified by modernist criticism with which I am familiar. Lest, perchance, you have mislaid your copy of the Deleted Creed, I am inserting it here in my reply.

We print below an expression of what Modernism is doing in America and in Methodism to the Christian Faith. It is deleting its Creeds to futility, thus:

I believe in God the Father——————1.
And in Jesus Christ his————Son————
Who was————born of————Mary.
——————————————2.
_____
_____
_____

I believe in——————3.
——————the communion of saints, 4.
The forgiveness of sins,
_____
And life———— Amen. 5.

1. Modernism has an uncertain grasp upon the personality, transcendence and omnipotence of God.
2. It does not regard the death of Christ as an item of redemptive faith, but only as incidental in His life of helpfulness.
3. It does not hold to the personality of the Holy Ghost, the Spirit is conceived as an impersonal influence.
4. It does not exalt the Church as the foreshadowing of the Kingdom, but regards it simply as one agency for the bringing in of world democracy.
5. It seriously neglects the future life, and tends increasingly toward an actual uncertainty of it.

The omnipotence of God as transcendent personality does not fit into the pantheizing tendency of such writers as Dr. Fosdick. The general disinclination to accept the supernatural has no other logical ground but the belief that the laws and forces of nature are eternal.

A clear theism and a hostility to the supernatural do not go together save in muddled thinking.

As to Jesus being the only eternal personal Son of God, Professor Lewis at Drew Theological Seminary denies it, and students from Boston School of Theology have gotten the feeling that Boston does not care about it. Fosdick makes Jesus different from us only in degree. Drown's (of Cambridge) non-metaphysical (moral) divinity has about the same significance.

As to His Virgin Birth, a student at Boston writes: "Not many people in our school believe in the Virgin Birth of Christ. The professor who takes away that belief approaches it in this way: 'The story of Christ's having a Virgin Birth did not arise until eighty years after Christ's death. The story started like this: 'He was such a wonderful man he must have had a different kind of conception.' This professor said things don't happen like that either today or then. And then, too, he says, how much better it is for us to become like someone who achieves such perfection through striving than like someone who had goodness thrust upon him. Anyway, after such a lecture, no one thought it unusual to believe Jesus just a man." Lewis evades the Virgin Birth in his book. Rall undermines the evidence for it in his New Testament History. Boston students told me that few of that student body believe it.

As to Christ's sufferings upon the Cross to make atonement for our sins, Lewis of Drew, Rall of Garrett, and Carlyon of Iliff all repudiate the idea. Modernists generally deny or explain away the redemptive suffering of Christ. Brown (Yale) classifies it with the sacrifice of a doctor, a nurse, or a soldier. All those who are defective upon the Godhead of Jesus must also surrender this truth.

As to His resurrection on the third day, Rall is indefinite, Walker (of Yale) rejects it as a fact of history, and Boston students tell me it is not generally believed there. The return of Jesus at the end of the ages is generally rejected by Modernists. Rall has no place for this truth in his book *Modern Premillennialism*. As to the Holy Ghost, He is generally treated as an impersonal spirit. The spirit of Christ, the spirit of self-sacrifice, the Christian spirit, are all used synonymously. I can give no specific references for this last point at this moment.

As to the resurrection of the body and everlasting life, Modernists generally believe in an immediate spiritual consummation at death rather than in a resurrection to take place for all men at some future time. But Modernism does not stress the future life. It is emphatically this-worldly. I might mention Rauschenbusch as a case in point. I might mention also the admission of an almost exclusive this-world emphasis on the part of Modernism, as involved in the *Christian Century* statement, that the student mind is turning away from this modernist point of view back toward the idea of personal salvation.

Finally, let me say that shortly after the publication of the Deleted Creed the League office received a communication from a minister in the New York area expressing his appreciation, as follows:

"I want to thank you most heartily for your abridgement of the Apostles' Creed as printed in a recent advertisement. You have done the Church a real service in calling attention to the fundamentals and striking out those parts concerning which the people should be allowed to think for themselves."

* * * *

See-Saw Religion and Somersault Theology

The late great Dr. Joseph Parker, of England, called the religion of the Modernists see-saw religion. It is a good name. It could well be called shell-game religion: "Now you think you see it, now you don't." The Modernist until recently posed as a misunderstood man. He has sometimes won sympathy, when he and his quick-change theology abundantly merited knockout blows. Latterly he thinks he is strong enough to lay off duplicity in the use of terms and declares outright that he does not believe in an inspired Bible or in the deity of Christ. We welcome his new "front." For one thing, one will not have to guard himself to keep from using the short, ugly word to characterize the Modernist's chamelion doctrinal views. But most of the followers in Modernism have not yet had the new and bold front passed on to them. We welcome the time when they shall take up that attitude. We can respect them more, just as Ingersoll is a more wholesome, manly figure than a theological professor holding forth to young preachers in advocacy of the rationalistic theories which destroy Christianity, while the traitorous enemy of Christ sits in high places among the elect and draws his salary from Christian men and women. Somersault theology! See-saw religion. Shell-game Christianity! God save us from such!—*Western Recorder.*

The Next Phase of the Controversy

By David S. Clark, D.D., Philadelphia, Pennsylvania

THE controversy in the church is destined to reach new phases from time to time. The man with his eye to the horizon and his ear to the ground may discern a new point of attack, if any such point is ever really new. This time it concerns the accuracy of the New Testament text. Here some new battles are destined to be fought.

We disclaim the honor of being an expert on such a subject; but a few items may serve to awaken thought and inspire investigation.

The question raised is this: Is our New Testament text so filled with interpolations of a later age, so inaccurate in its delineation of Jesus and his teachings as to be unreliable? Can we get back of the text of the New Testament to the real Jesus and His unadulterated gospel?

It is said that our gospels are doctored in the interests of a later theology, and the marks of a biased propaganda are evident on the surface. That when the story of the gospels passed through the prism of Greek thought it took a definite slant, and when it came to the denser medium of the Roman prism it took a decided bend.

Our first reference is to Matt. 16:17,18, Christ's reply to Peter's confession, viz.: "Blessed art thou Simon" and "Thou art Peter" etc. This is said to be no part of Christ's reply, but an interpolation in the interests of Peter as head of the church. So, too, the reference to the "church" twice in Matthew, "On this rock I will build my church," and "Tell it to the church," discloses the growth in doctrine.

There are three references to Peter in Matthew's gospel not found elsewhere: his walk on the sea, finding silver in a fish's mouth, and the reference to a "rock." Accordingly it is said that Mark, being the earliest gospel, contains none of these, but Matthew represents a decided advance or growth in doctrine, or shows interpolation in the interest of Peter.

Again we have, "This kind goeth not out but by prayer and fasting." The last two words are said to be due to some monk interested in asceticism. It is even claimed that one can almost lay his hands on the fellow, about the sixth century, who interpolated these words. Other references to fasting are said to be eliminated on investigation.

The inscription on the cross shows some variety.

Mark: "The king of the Jews."

Luke: "This is the king of the Jews."

Matthew: "This is Jesus the king of the Jews."

John: "Jesus of Nazareth the king of the Jews."

Evidence, it is said, of expansion from the earliest to the latest.

Peter's confession.

Mark: "Thou art the Christ" (or Messiah).

Luke: "The Christ of God."

Matthew: "Thou art the Christ, the Son of the living God."

This is cited as growth in *theology;* at first Jesus is simply the Messiah, at length He is God.

1 Cor.8:6. "To us there is but one God, the Father, and one Lord Jesus Christ," of which it is said that Paul recognized that Godhood is affirmed only by the Father, and a subordinate Lordhood of Jesus. We may remark just here that such a distinction is ruled out in the very verse quoted by assigning to Jesus Christ the power to create, and further the terms Lord and God are frequently used indiscriminately for both Father and Son.

These are but a few instances in which it is claimed that our Greek text departs seriously from the original Aramaic and Jesus religion. One writer says: "Our task is to get back through page after page of the Greek Testament, past the Greek crooks to the original unadulterated Jesus." Such statements are likely to disturb the unsophisticated and humble believer. We think, however, that the bias lies not with the successive writers of the New Testament, but with the critic, and that his task is an impossible one without destroying the text in toto.

There may be some slight interpolations in our New Testament just as was found in 1 John 5:7, but undoubtedly they are few and insignificant, for the facts and doctrines are so frequently stated that they cannot be eliminated without regarding the warp and woof as interpolation. But if any interpolations exist the appeal must be absolutely on the ground of manuscript authority and historical evidence and not to the subjective predilections of the "modern mind."

If on undoubted manuscript authority the word "fasting" has no place in the original text it will meet with instant excision. And that principle will hold good in all cases; but a mere variation in the statements of two or

more evangelists is not recognized as ground for drastic action.

If an interpolator inserted the word "church" in Matthew's gospel in order to exalt the authority of an ecclesiastical machine, the question naturally arises, why did he stop with Matthew? Why not insert the claim in all the gospels? Why so meager in his efforts to give power to the church? Why not make a good job of it when he was at it?

That Mark was the first gospel written is far from certain. That Mark's statements are in shorter form is not true in all places. That the short form indicates priority is not necessarily true. The whole question of Mark's priority is only a conjecture. It is not good logic to make a conjecture a major premise and then proclaim the conclusion as an assured result.

Early tradition is almost unanimous that Matthew wrote his gospel before the other three, and the place it holds in the order of the gospels would confirm the testimony. Eusebius states that after Matthew had preached to his own countrymen he went to other nations and in lieu of his oral teaching left to his Jewish Christians a gospel in their own dialect.

Harnack, who was a disciple of the Tubingen school, and had been taught to place all the gospels late in the second century, has entirely reversed his position on evidence unearthed by Prof. Rendel Harris, Mrs. Lewis, Sir William Ramsay and others. Harnack holds that Matthew was written in Palestine before the destruction of Jerusalem, which would give little time for doctrinal growth. However, he thinks that some accretions to this gospel which was most read would be natural, but does not cite any.

All investigation has served to push back the dates of the New Testament books to an early period in the first century, hence less opportunity for growth or the accretion of mythical elements.

Neither is it certain that Luke's gospel is based on Mark's. A recently written Proto-Lukan Hypothesis reverses the critical view on that subject, by showing that the non-Markan sections of Luke form a complete and connected story, which had been written by Luke before he knew of Mark's gospel, and that such sections as are Markan in source were inserted by Luke into his original production. Harnack thinks that Mark was written 50-60 A. D., and that Luke read it in Rome while Paul was a prisoner, but was not acquainted with its final revision.

Can we go back, as the modernist urges, through the theological incrustations of the Greek gospels to the Aramaic gospel and the early Jesus religion?

What that Aramaic gospel was is not known, and there are many doubts if there ever was one. Schodde, *Internat. Encyc.*, says: "The external evidence in favor of the use of an original Hebrew or Aramaic Matthew in the primitive church is more than elusive." Papias makes some reference to an Aramaic gospel of Matthew. The above mentioned authority says: "What the original Hebrew Matthew was to which Papias refers (assuming it to have had a real existence) must, with our present available means, remain an unsolved riddle." Caspar Rene Gregory says, referring to that supposed Aramaic gospel: "Even the gospel of Matthew in Greek, which we have, seems to have been more widely known, and at an earlier time than Mark and Luke."

But if the external evidence for that Aramaic gospel is "elusive," what can be said for the internal evidence? Attempts have been made to reconstruct an Aramaic gospel out of the present Greek gospels. Zahn did some work on that problem. But perhaps the most elaborate attempt to reconstruct the Aramaic gospel was made by Prof. J. T. Marshall, Manchester, England. The articles ran through most of three years in the *Expositor*, London, 1891-1893, and were criticised by a Mr. Allen and Prof. S. R. Driver; see *Expositor*, Nov. and Dec. 1893.

The effort is based on the variant readings of the Greek gospels which are supposed to be explained as different renderings of an original Aramaic word or expression. After following the argument for three years we concluded that the case was not proved, which was also the judgment of much better authorities—Mr. Allen and Prof. Driver. No such effort is likely to give us solid results, for at bottom it is merely conjectural.

But the sum of it all is that the modernist who appeals from the Greek text to an imaginary Aramaic is appealing from what we do know to what we don't know. The present controversy, however, will certainly involve the text; and manuscript authority and historical evidence, together with the grace of God, must decide the issue.

* * * *

Saints are guarded against all the delusions and deceivers that are to abound before the Lord's coming. 2 Thess. 2:12-17.—*Rev. George H. Lee.*

Imagination and Life

By John Roach Straton, D.D., New York, New York

OURS is an age of discovery. The voyages of Columbus, Magellan, Vasco da Gama and other explorers laid the foundations for a new world. They opened up undreamed-of continents and introduced new and strange peoples to mankind. They thus brought to the human race fresh and marvelous opportunities.

The spirit of discovery in our age has also manifested itself in the wonderful triumphs of science. Men have searched out the hidden secrets of nature as never before. They have delved into the mysteries of molecules; they have weighed the invisible atom; they have measured voices of electrical energy even within the minute confines of the atom itself; and they have read the history of our planet in fossil bone and volcanic rock. With the telescope they have explored the illimitable reaches of space, weighing and measuring planets, suns and polar systems, until, as one has strikingly said: "Man seems all but ready to pitch his theodolite for a measurement of the Eternal."

We have taken up, also, as never before, the study and exploration of the inner life. We are heeding the Greek injunction, "Know thyself." One of the youngest of our modern sciences is psychology, in which inquisitive and aspiring man has searched out the workings of his own mind, and has even weighed the interactions of the forces of the soul itself. We are now beginning to see with increasing clearness that all of life's upward movements depend upon the better and saner development of our inner powers; that the conquest of the world without, alike in the physical and spiritual realms, is dependent at last on an understanding and right use of the world within.

The Power of the Heart

When the Hebrew wise man cautioned us to keep our hearts with all diligence, saying that "out of the heart are the issues of life," he caught a vision of the truth which our modern science has more and more systematized and amplified. Surely, too, he could never have used a more forceful figure than that of the "heart." This organ of man's body is the most marvelous of all, not excepting the brain itself, for even the brain is dependent upon her faithful handmaiden, the heart. All the blood in the human body passes in a never-ceasing stream through this organ. The heart contracts itself at an average rate of sixty times to the minute when the body is in a state of health. That means that it beats 3,600 times an hour, and at each one of these contractions it throws out an average of two ounces of blood. In other words, about 350 pounds of blood pass through the heart every hour during our lives. And in order to sent this blood out, even as far as two feet into the great arteries, we are told that the heart must meet a resistance equivalent to a weight of 12,600 pounds. This marvelous muscle goes cheerfully forward with this gigantic task minute by minute, hour after hour, year in and year out, sometimes as long as one hundrerd years, before it grows weary of its duties and ceases its faithful throbbings.

We are all familiar with the expression "heart failure." Our medical friends sometimes cover their mistakes with the statement that the patient died of "heart failure." This is a very safe assertion, for death can never come until the heart fails. Truly, out of it are the issues of all physical life, and when it fails of its task, or is interrupted in its duties, the entire majestic machine that we call man crumbles down into death and dust.

The Hebrew mind seized upon a striking figure of speech, therefore, when it made the heart the center of man's spiritual being. The ancient Hebrew included in this broad term all of the faculties of man's nature, including in secondary degree also the judgment and the will. But the center of the thought in the use of this figure is at the point of the affectional nature. The things that are accepted by the judgment are acted upon by the will, after the affections have seized them and made their own.

The will, the conscience, and the judgment have been fully considered and often discussed by thinkers of every land, but all too seldom has that regal power of man's nature, the imagination, been considered. Yet at last it is one of the most constructive and vital of all our powers, for it is intimately connected with the affections.

The imagination is the picture-making faculty of man's being. It is that magical power by which even a word is expanded until it becomes a vision. It is that faculty by which the distant is brought near, the unseen is made real, and that which is merely suggested to the understanding is visualized until it becomes a concrete and startling reality.

The Intellectual Value of the Imagination

Dwell for a moment upon this wonderful power in the realm of man's intellect. Notice, first, that the imagination is the faculty which makes history real to us. At the touch of its magic wand, we can summon the bygone ages and make them live again. Man finds in a cave a few jars and bits of stone and a rude charcoal sketch upon the wall, and this wonderful faculty seizes upon these things and bodies forth the conditions, activities and habits of the Cave Man.

Through the imagination we may thus watch the long procession of the ages passing in gorgeous and inspiring pageantry. We can go with Jonah along the streets of ancient Nineveh. We can behold the hanging gardens of Babylon. We can look with fascinated gaze upon the busy life that wrought and dreamed and died in ancient Egypt. We may see the glittering glories of the Pharaohs and hear the chisels that carved the Sphinx and watch the pyramids rising beside the Nile. We can walk with Socrates, Phidias and Plato amidst the beauty of Athens. We can see the pomp and glory of imperial Rome. We can watch the ranks of Caesar's invincible legions as they follow him through the dark forests of Germany or carry his eagles to victory in the far-away East. We can hear the wild cries of the arena and see the fluttering flags and listen to the golden-throated trumpets as chained kings and captured trophies of war pass in triumphal procession along the streets of the Eternal City!

In a few moments of time the mind of man, with the aid of his imperial imagination, can thus sweep across the vanished ages and recreate the days that are gone. How barren and empty would be the record of the past, but for this marvelous faculty which makes it live and thrill again with the very throb of reality itself!

In the field of the sciences, also, the imagination has won her victories and brought forth her children. Every great invention that has blessed the human race was first of all the product of a dream that was born in the imagination of man. Guttenberg saw in his wooden type the printing press of today. Watts saw the steam lifting the lid of his mother's tea kettle, and the locomotive finally appeared in fulfillment of the vision of applied power. Galileo with his rude telescope dreamed of a yet vaster world than has been made real to our modern eyes, and, as Tynday strikingly said, "Newton's passage from a falling apple to a falling moon was a leap of the scientific imagination."

In art and literature the imagination has been the great creator and inspirer of man. I stood one day in Florence before one of the unfinished marbles of Michael Angelo. Half of the stone was uncut, harsh and rude, but the other half had blossomed under the master's chisel into a vision of sublime beauty. It was to my mind an artist's dream in birth. I saw in that unfinished marble a parable of the imagination and an illustration of its matchless power.

It is the imagination, too, which enables us to follow the stately steppings of those master minds in art and literature. Through it we may be with Tennyson in his "Dreams of Fair Women," and we may watch the visions that glorified the cell of John Bunyan. Inspired by Shakespeare, we may laugh with Falstaff, or explore the tragic soul of Hamlet, or ride with Ariel on the wings of "The Tempest." With Dante we may traverse even the appalling regions of the damned; or through Milton's sightless eyes we may behold the resplendent visions of the upper world. All literature, biography, poetry and romance would be insufferably barren and dull were it not for the quickening and vitalizing touch of man's picture-making power.

The Imagination of an Ethical Force

This faculty exercises also an enormous influence over morals. On one side it may be a feeder of vice and crime. An unregulated and unconsecrated imagination, dwelling upon the fancied sweetness of forbidden things, may lure its owner like a siren to infamy and sin. In that deeper region of the mind, where we are beyond the reach of public opinion and the judgment of our dearest friends, the true warfare for righteousness comes.

Some of the holiest of men have written of their strife against the influences of the imagination, as it sought to restir the old thought-springs of a former and lower life. Goethe once said: "I have within my own breast the germ of every crime," and this germ needs only to be warmed and vivified by an active imagination to lead on to moral infamy.

But the imagination is also one of the chief channels for all redeeming and cleansing forces. Well does Brierly say:

> "Half the faults and badness of the world will be done away with when men have brains enough ere the evil deed is done to project themselvs mentally into the moment after. When people can present to themselves the exact feeling which follows upon a debauch or an infamy, they will repent of it beforehand instead of afterwards, when it is too late."

The imagination is the mother of all our great ideals. An ideal is simply an idea that has been thought into and thought through until we have gotten on the other side of it, and made it a principle of conduct and character. The imagination visualizes and personifies Purity, Honor, Honesty, Truth and Love, and woos and wins the heart by the fascination of their exquisite charms.

Again this faculty is a potent power in morals because it is the great feeder of our sympathies. Many a harsh word spoken in anger and haste within the home would be left unuttered if the thoughtless speaker could look into the future and see the patient face, thus smitten into grief by his harsh words, lying still and white in the majesty of that which we call death. One has said: "Every morning, every evening, I said to myself how much ought I not to forgive, for we shall remain so short a time together."

Must we not believe that the rich and more favored elements of society would manifest more sympathy for the backward and poor if only they gave freer play to the imagination! Surely the rich woman could not spend a fortune upon her gowns and fritter away her days in idleness and selfish living, if in imagination she would only look at her pinched and hungry sister, perhaps only a block away, striving and struggling in penury and rags to nurture up her little brood.

Our commercial life would have a heart in it if the captains of industry would give fuller play to the imagination and allow their sympathies to be kindled by it. Here is the directors' room of a great corporation. It is the time of the annual business meeting. The directors, slick and well-fed, are seated about the massive mahogany table. The manager of the firm rises in his place, smiles upon them, and says

> "Gentlemen, I am pleased to bring you in this year a very favorable report. We have amassed millions of dollars. We can declare such and such a dividend and then there will be left in addition sufficient for the cutting of a luscious 'melon'."

And they pass out, congratulate the manager, shake hands with each other in high good humor, and think, perchance, that that is all there is to the year's work. But, as God sees it, that is not all of the year's work.

Frequently behind that scene there are other scenes—scenes where men toil the weary year through, under-fed, poorly clothed and perplexed by the problem of supporting and educating a growing family on a too slender wage.

There are pale-faced women; there are sunken-cheeked girls, whose chests are narrow, whose fingers are worn from endless toil, and some of whom have been driven to sin by the awful specters of want and pride. And there are sometimes, too, the slight, dwarfed forms of little children, even in their tender years driven to labor, stunted and wronged and undone by the mighty forces of mammon and the modern greed for gold.

Thank God this is not true of all business! Thank God that many are catching the vision! Thank God that we may under the leadership of the divine Christ get away from that ignoble and base slogan, "Business is business," and come to see that business is life, and that it may be even love, and brotherhood and fellowship and service!

A right play of the imagination will greatly aid in stimulating soul-saving, hastening the return of Christ and thereby ushering in humanity's brighter and better day.

Imagination and Spiritual Life

In our busy age the religious use of the imagination is too much neglected, and often even entirely ignored. Meditation is all but a lost art among us. We need to get the fever and the haste out of our blood. We need the majesty of calmness. We need to be still and know that God is God and to meditate in His law day and night, and then we will be lifted away from the sordid, the temporal and the base, and our spirits will expand before the absorbing and glorious visions of the eternal.

If we will but open the way the Holy Spirit, moving upon the imagination of man, can lead us through the fair and blessed fields of divine truth and make the Bible story marvelously real. Starting with the majestic record of the beginnings in Genesis, where God stands in the heavenly reaches of eternity past, and sweeping down the ages through the record of patriarch, prophet and priest, we may stand at last in the very presence of the Son of God himself. We may see Him heralded by angelic hosts, born of a virgin's sanctified womb, living out His life of matchless beauty, and crowning it with His vicarious death. We can see Him in the winsome sweetness of His childhood, in the budding strength of His manhood, in the glory of His power as Lord of nature and ruler over death; until at last our hearts break with His in the shadows of Gethsemane and the supreme anguish of the cross, and we fall down at His nail-pierced feet, exclaiming with Thomas of old: "My Lord and my God!"

Again, the imagination is the main faculty

which makes any adequate conception of God possible. Jonathan Edwards, in his book, "The Religious Affections," strikingly says:

"I dare appeal to any man, even of the greatest power of intellect, to say whether he is able to fix his mind on God, on Jesus Christ, or on any of the things of the other world, without his imagination coming in to assist his meditation. And the more engaged on these invisible things his mind is, and the more intense his contemplation and affections are, the more his imagination has its own place in all that."

Brierly raises the question of the profound significance of the imagination, in an apologetic connection. Behind the imagination the affections, and behind the affections the will; and then he asks, "Behind the will, what?" and says that we must answer "God"! Even science, he well says, is beginning to discover that our separate faculties are not themselves originators. Rather:

"They are but the organs of a deeper life, fed from sources that are otherwhere. Man is constructed so as not to be complete in himself. He is a planet that moves around a sun. He can never know the true harmony of healthy development of his being until his earthly life is consciously linked with a heavenly."

Thus we see man, not as a creature of the dust, as modern materialism would have us believe, with a life but for a day, but we see him in his true dignity, through redeeming grace as a child of God, as a citizen of a divine kingdom, and as a pilgrim journeying on to this suggestion:

"Before you begin your psalm of praise and rejoicing in God, make this use of your imagination. Be still, nad imagine to yourself that you see the heavens open, and the glorious choirs of cherubims and seraphims about the throne of God. Help your imagination with such passages of Holy Scripture as these, "I beheld, and lo! a great multitude that no man could number, clothed with white robes and palms in their hands. And they all cried with a loud voice: Salvation to our God which sitteth upon the throne, and unto the Lamb.' Think upon this until your imagination has carried you above the clouds, and has placed you in their eternal music."

Though "eye hath not seen nor ear heard, nor has it entered into the mind of man to understand the things that God is preparing for them that love Him," still, through the blessed gift of the imagination we can enjoy in advance some of the happiness of heaven and catch some part of the vision of its supernal glories.

William Law, in "The Serious Call," makes God's bright home.

Through God's infinite love in endowing us with such royal powers of mind and heart, we may dream not only of the reality of His own Being, but also of that "land that is fairer than day." Heaven is not as real to us as it was to our forefathers because we do not think enough about it.

Through the imagination, we may behold the divine city—New Jerusalem—prepared as a bride adorned for her husband. We may look upon the gates of pearl and the golden streets of that bright home of the soul, into which the kings of the earth shall bring their glory and honor, and where nothing shall ever enter that defileth or maketh a lie. With enraptured hearts we may hear the celestial choirs and see the circling clouds of angels and the unnumbered hosts of the redeemed.

Yea, in awe and wonder, and with gratitude unspeakable, we can lift up our eyes even to the rainbow-circled throne of God himself, and see, in ineffable glory, triumphant and redeeming, Love ruling forever in that land upon whose blissful shore there falls no shadow and rests no stain!

"Jerusalem, the golden,
With milk and honey blest!
Beneath thy contemplation
Sink heart and voice oppressed;
I know not, O I know not,
What joys await me there;
What radiancy of glory,
What bliss beyond compare.

"O sweet and blessed country,
Shall I e'er see thy face?
O sweet and blessed country,
Shall I e'er win thy grace?
Exult, O dust and ashes!
The Lord shall be thy part;
His only, His forever,
Thou shalt be, and thou art!"

* * * *

"The claims of finality or assured results for Higher Criticism are palpably untrue. German critics are themselves maintaining the historic truth of those narratives of the patriarchs which the older critics and their younger British echoes denounced as mythical; and a distinguished school of French and Swiss historians are reasserting the substantial Mosaic authorship of Genesis and the traditional books of Moses. It must be a matter of profound satisfaction to Christian men and women when a leading German critic like Dr. Konig, and great historical and archeological authorities like Naville and Julian, give an independent support to the ancient traditions."—*Dean Wace.*

* * *

"Let the world progress as much as it likes; let all branches of human research develop to the utmost, nothing will take the place of the Bible."—*Goethe.*

Can we still Trust the Bible?

By the Reverend John A. Hoffman, Lacrosse, Washington

IN THE current debate between the Fundamentalists and Modernists only the names are new. The issues involved are as old as church history. The controversy began in post-apostolic times, when the Greek school of Gnostics applied the rational test to the books of the Bible. The miracles recorded in the revealed word were the center of attack, with especial emphasis on the virgin birth, which the Gnostics rejected on the ground that it was contrary to reason. The controversy was eventually settled by the several church councils which were called for the purpose of defining Christian faith.

Gnosticism was soon followed by Neo-Platonism, which, like Gnosticism, had its origin in Greek schools. Neo-Platonism was an effort to harmonize the Bible with the philosophy of the Greeks. It was soon defeated by the rapid growth of Christianity. As Christianity grew, Neo-Platonism waned.

For more than a thousand years, rationalism was a dead issue in the church. There was little debate on doctrinal matters. The subject was dead until the eighteenth century, when the infidels of Europe revived it. Headed by such astute leaders as Voltaire and Rousseau in France, and by Bolingbroke and Hume in England, infidelity reached the apex during the French revolution.

The result of infidelity in France was the rejection of the Bible and its code of morals. The National Assembly solemnly declared, "There is no God." The Lord's day was abolished. Voltaire declared openly that in twenty years Christianity would be a name only. Even in America religion was at a low ebb. The records show that in Yale College, in 1800, there were only three or four professed Christians in a body of 400 students. The situation caused alarm among thinking men. When Tom Paine submitted to Benjamin Franklin the manuscript for his *Age of Reason,* the great statesman replied: "Do not unloose that tiger, for if our people are what they are with the Bible, what would they be without it?"

In the time of Voltaire, Lord Chesterfield was visiting in Paris, where he was entertained at dinner by a distinguished lady of the Encyclopedia. She said to him: "My Lord, I am informed that your English Parliament is composed of five or six hundred of the most profound and brilliant thinkers. This being so, will you explain how it is that under their authority the Bible is still recognized as final authority in the legislation of your country?" Chesterfield replied: "Madam, this is a mere temporary makeshift. We are casting about for something better. And when we discover it, the Bible and Christianity will certainly give way."

These words were spoken about 150 years ago. England has had six generations in which to find a better book and a better religion than we have in the Bible and in the Christian religion, but that better book and that better religion has not yet been found.

France sought a better book. Twelve of her great men of letters, all members of the famous Encyclopedia, assumed the task. To each of these men there was assigned his portion of the infidel bible. The twelve were given a year in which to produce this book. At the expiration of that period, they met in Paris to compare notes. As might be expected, the man who was to write on the process of creation failed to produce his chapter. He frankly admitted that he was baffled by the words in the Bible which declare: "In the beginning, God created the heavens and the earth." His task was to find a substitute for God in creation. The task was impossible of accomplishment.

Oh, yes, the modern evolutionist has found the answer. This is it: "In the beginning, there were two elements—force and matter. Force played upon matter and created a universe." On the surface, it sounds wise and all-sufficient. But, "Who created force and matter?"

The next step was to attempt to harmonize Darwin with the Biblical account of creation. Two schools have developed from this effort. First we have the atheistic view of evolution, which has no need for God. Next we have the "Christian" evolutionist, who asserts that creation is not self-existent. God is back of the evolutionary method.

On Biblical grounds, the position of the "Christian" evolutionist is indefensible. Candid evolutionists admit that Darwin's account of creation does not harmonize with the Biblical account. Our "Christian" evolutionist is therefore compelled to reject the traditional interpretation of the Biblical account of creation.

God's Word Immutable.

God foresaw the attacks that would be made upon the sacred record. He therefore fortified it by placing safeguards around it. Note how he did this:

He chose a new people. Abraham, the father of the faithful, founded a new race. To this new race God gave a new language. It was a Shemitic dialect, derived from the Babylonian, the Aramaic, and the Arabic. This new language and new nation were like new clay—capable of receiving new impressions. Older nations and older tongues were not so plastic.

The idioms of the Hebrew language were strikingly original. When the Hebrew wishes to express the idea of power, it uses the words "horn" and "hand." These words are indicative of the strength of the ox and of man. For happiness it gives the word "sunshine." "Adam" means "red clay," indicative of the material of which he was made. The word for spirit is "breath." The Israelites were children. Their language was the language of the kindergarten. As they grew, their language also grew, and in the fulness of time, God caused both the language and the nation to cease.

The Jewish nation was extinguished. Israel had proved itself unworthy of the sacred trust which Jehovah had reposed in her. The Jews shut the Gentiles out from the benefits of salvation. God had given His word to the Jews with instructions to preach it to all nations. The Jews, falsely believing themselves to be the only elect of God, held the word in confinement within their own borders. They also distorted the clear interpretation of the word. They added to it and subtracted from it.

In order to preserve the integrity of the word, God killed the Hebrew language. A dead language is not subject to change. The Hebrew language will mean ten thousand years hence precisely what it meant when the books of the Bible were written.

Jesus came to Galilee, saying: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel" (Mark 1:14-15). Paul gives the universality of this message the finishing touch by saying: "Is God the God of Jews only? Is he not the God of Gentiles also? Yea, of Gentiles also" (Rom. 3:29).

This message was delivered to a new people in a new tongue. The Greek was the language of perfection, fitting the fulness of time. It was the language of artists, poets, philosophers. Alexander the Great had, by his conquests, spread this language to all parts of the civilized world. It was the dominant language in Asia and Europe. When the Greek language had accomplished its divine mission, God permitted it to go the way of the Hebrew language which had preceded it.

God thus fortified His word against the attacks of the enemy. The words of the Bible, written in two dead languages, will mean ten thousand years hence precisely what they meant when first written.

Despite the critics, the troubled soul will always go to the Bible for comfort. That is why the critics are unable to annihilate God's Holy Word. Dr. David James Burrell has paid a glowing tribute to our Bible in these beautiful and inspiring words: "Dear Bible! Book of the church militant and triumphant; Book that our fathers touched with reverent hands and our mothers stained with grateful tears; Book that no bonfires have been able to consume nor fuming acids to impair; Book of comfort for the sorrowing, of strength for the weary, of courage for the living and hope for the dying; my Saviour's Book and mine; if I forget thee may my right hand forget its cunning! If I preach thee not, may the living coal no longer kindle on my lips! May my tongue cleave to the roof of my mouth if I find not in thy saving truth my chiefest joy!"

* * * *

You Remember?

J. Warren Bates, Beeville, Texas

When I was an atom small and lone,
The "Prof" an amoeba neat and clean,
And *you* an electron scarcely grown;
Before the slime with oozy green
Had covered the speck that's now this world,
And ere the protoplasm whirled?

When life from out the single cell
Reached forth toward uncreated food,
Or shrank from uncongenial,
Or germ upon another stood;
When there were questions still unsolved,
Ere "evolution" had evolved;

Recall that pre-Adamic day,
And how beneath the primal slime
With uncreated things we'd play,
Before the dawn of Bible time,
When all was greasy, gray, and green?
Eyeless were we—things sensed, not seen.

And all was oozy liquid, when
No piece of dirt, nor lump of clay,
Nor short, did mar that pregnant fen
Whence "science" traced our natal day;
'Tis comfort (?) *now*, to know that *then*,
We hatched ourselves from spawning-pen.

An Address to the American Government

By Hugh W. White, D.D., Shanghai, China

AFTER urging for years a Sino-American entente, and having as late as three years ago pressed it in person with committees, departments, and individual leaders of our Government, the writer would now call attention to the fact that the China Sarajevo of May 30, 1925, makes this idea an anachronism. With the best of good-will for China, we must recognize the fact, as proven by the Soviet papers seized in Peking, that Chinese leaders have received large sums from the Soviet. An influential Chinese gentleman estimates the total at the time of his writing as $230,000,000 (Mex.). If we in reckless generosity uphold these leaders, we are strengthening, not China, but the common enemy of China, America and the world.

We smile benignly and praise China's Nationalistic ambitions, not knowing that, according to published reports of Zinoviev's speech at the Sixth Congress of the Communist International in Moscow, the Soviet, after dealing with Europe and the Orient, plan to center attention on America, as third on their programme. Conquest of China would enable them to throw an Oriental Alliance against us.

Nor do we realize that they are pouring into China a flood of gold as inexhaustible as the resources of International Finance. This is said advisedly, being based on the Sisson Report, which the American Government appreciated so much that the Committee on Public Information gave it general circulation. According to Sisson, the overthrow of Russia was financed by a group of European banks and bankers, led by Reichsbank, Warburg and Company, and others. His Document No. 11 implicates the "Union of German and Austrian Banks" and the "group of the Deutsche Bank." Credits were opened in certain banks of Sweden, Norway and Switzerland, with instructions to honor requisitions from Lenin, Zinoviev, Kameneff, Trotsky, and others. His Document No. 8 is proof of a fifty million gold roubles placed to the credit of the People's Commissars for "the keep of the Red Guards and agitators in the country." Special mention is made in Doc. No. 9 of men being supplied with funds and sent to China to carry on agitation against Japan.

It is encouraging to hear that the German Government has handled Bolshevist movements with a strong hand, and that the pro-Soviet representation in the German Government has dwindled heavily.

But bankers dominate the world. Japan has just struggled through a disastrous slump, and Reuter tells us on May 13, 1927, of "Black Friday in Berlin," when Dr. Schacht, President of the Reichsbank, started a panic. In this connection we must remember that Mr. Hamilton York says the Dawes Plan put all of America's credit behind "the Schacht Bank of Berlin."

The China troubles are financed from Moscow. Moscow has European and maybe American financial support. All plans for solving the China situation must reckon with the financiers.

Now turn to China, and we see American consuls, merchants, journalists, missionaries driven out. Our houses have been looted and burnt, our men have been murdered and our women outraged. These facts on sworn testimony are in the hands of our government. But Chinese propagandists are welcomed in American pulpits and our people lick their lips over their honeyed phrases. The appeal to our camaraderie sounds as if coming from an angel of light.

Out-of-date diplomats and dilettante statesmen see illusory hopes in Chiang Kai-shek's war on the Left Wing of his party. We may give these gentlemen credit for not knowing that the Soviet papers seized in Peking prove Chiang to be in the employ of the Bolsheviks, and that his Thirty-three Objects as officially published show that his chief aim is at one with that of the Soviet, viz., the destruction of Western rights here and the expulsion of Christian influence from China.

The Soviet are avowedly working up a world revolution, and such leaders as Trotsky and Karakhan, in published statements, breathe the most intense hatred for America. Will the Christian governments fall as Russia did? Happily some elements of the Labor organizations are disillusioned by experience in Russia, and know that under a state monopoly of industry there is no place for the Unions.

But some Americans in their very efforts to avoid war are hastening it. The talk about granting the Red-inspired demands to give up blood-bought treaty rights is strengthening the grip of the Bolsheviks on China. For America to take a step backwards would mean a step forward for the Soviet. Timidity does not quell the angry dog. Handing over the watch

at the point of the pistol does not lesson banditry, but au contraire. Indeed, there is nothing standing in the way of war now but God, British foresight, and a pitiably thin line of American marines in China.

If we should withdraw from China, we would be forced out of the Philippines. Yielding there would raise a shout among the Reds in America—and precipitate war on American soil.

What then? Is war the remedy? Can our old friend China be won back even yet? Can that flow of gold be stopped at the source?

Before such an elemental issue, with the fate of the world at stake, only God can show the way out. Satanic psychic suggestion is too deep for the human mind. But our Pilgrim Fathers prayed their way to Plymouth Rock, George Washington prayed us through Valley Forge, and ever since our nation has been officially thanking God.

Some will say this is the preachers' business. True, the church may not interfere with the state nor vice versa. Men who, claiming to represent church organizations, attempt to instruct the government, should be dismissed without ceremony. But church and state, each independent, are mutually inter-dependent. It is the duty of the preacher to serve his country in his individual capacity as a loyal citizen. And church organizations may serve in their proper sphere by praying and preaching righteousness.

And, further, statesmen, regardless of their private opinions on religious matters, as responsible for the public good, cannot afford to neglect the most powerful weapon of all, the impelling power of religion. .

The enemy knows this better than we. To overthrow our regime the Bolshevists teach the children in the schools to spit at Almighty God, speak of Jesus disrespectfully, and substitute gregariousness for monogamy (See Engels' *The Origin of the Family*). Finding the religious force too strong for them, they try to meet it by putting up Lenin and Sun Yat Sen to be worshipped!

In America, sappers are at work under our foundation, the Word of God, carrying away even some unsuspecting scholars of worth, honest seekers after new truth. The Bible in our schools has been supplanted by Neitscheism. Theological seminaries inculcate doubt and churches have become amusement halls. Preaching against sin is out of fashion. America's morale has been sadly impaired. The nebler qualities of loyalty to God and country, reverence, honor, purity in and respect for womanhood, are giving way to ideals based on belief in our kinship to the animals and the limitations of a merely physical existence.

While the application of their principles is not so forward with us as in Russia, sex corruption permeates our social life, and crime waves fill our courts and prisons with youth.

Bu the heart of America is sound. Once touch it and we are saved. There are among both conservatives and liberals, among Roman Catholics and Jews, men who believe in Almighty God and would die for Him. And the American home lies deep in our hearts; the home where we cherish our old folk, the home with a pure wife protected by law and by one strong man, the home where boys and girls grow up to be noble and pure.

To win the victory, let our Government issue a definite call to rally for God and the American mothers.

"Settled It Forty Years Ago"

By Charles Roads, D.D., Baltimore, Maryland

SO said a liberal Theological Professor just now, defining his attitude toward Evolution, "The fact of Evolution as I found it forty years ago and then finally settled it!" And to him, "It is an anachronism to reopen the controversy on Evolution at this late day."

This is interesting, not as the attitude of one prominent and learned professor, which this man is, but because it is the general state of the liberal ministerial mind toward Evolution today. They settled it forty years ago as a proven fact!

Darwin had never so settled it, nor did his sincere and tireless collaborators in investigation. To them then, and all the time to scientists since, it is a hypothesis. But to certain species of Evolutionist, Evolution is a fact for forty years! They have had no open mind for new light upon it since! They still give the seven or eight heads of "proofs of evolution," though the Encyclopedia Britannica says three or four of these kinds of proof are baseless, and the rest not yet proofs!

And these belated minds of forty years ago throw choice epithets upon men who have exhaustively followed the investigations of all scientists during these most wonderful forty years.

Where was Evolution forty or fifty years ago? Still in the stage of theory or hypothesis,

never called by Darwin a fact, but then, however, seeming far on the way to complete demonstration. It was almost universally accepted in Darwin's three laws and Spencer's philosophy as most highly probable, and sure to be proven by the great multitude of tireless, experimental scientists in every branch of investigation. Its hard fight with scientists from 1859 on had been won, and Christian thinkers were becoming "Theistic Evolutionists" in large numbers, adjusting Biblical interpretations as Dana, Dawson, and others suggested could be done.

Who, then, has reopened the discussion? It has never been closed. Weissman, Mendel, De Vries, Bergson, and many others in scientific studies found no basis of fact for Darwinism nor for Spencer's Synthetic Philosophy.

Great bodies of scientists like the British Association still have a "faith" in Evolution, but frankly declare it is only faith. Definitions of Evolution and of species, which the exact scientists of Darwin's period always gave and always maintained, have vanished into vapors of anything and everything you please to regard as growth or development or improvement or progress or culture, now said to be the Evolution they believe in; and of course every one else must accept if it is that. The Evolutionists, hard beset, flee from one hazy idea to another.

Forty years and not a new idea on Evolution. The most wonderful forty years, more in changing human thought than four centuries before, and in nothing making more change than in Evolution theories of which there were six living and dying in that time.

But this distinct species of Evolution worshipers, the Theological Modernists, believe just what they did forty years ago. They then believed what, not even the Darwinians believed, Evolution as a fact, and they still, alone, believe it a fact!

But hear them when the Orthodox claim that some truths of Christianity remain finally settled. What exhortations to us to be open-minded and modern and to recognize the modern man who wants restatements of truths Orthodox!

But their bold Unitarianism happens not to be such a restatement. They simply give that. And that is not modern. It is gray with third century hoariness and battered by repeated defeats down the centuries. Evolution settled forty years ago, Theology is fifteen hundred years old; what curiosity these Modernists are exhibiting!

Don't You Want it to be True?

By Christopher G. Hazard, D.D., Catskill, New York

PEOPLE are still arguing about the inspiration of the Bible. Some think that all of it is inspired. Others think that some of it is inspired. Many think that none of it is inspired. Leaving out the question of its inspiration, ceasing to discuss whether it is the product of the divine Spirit's movings upon the souls of men or not, let us ask whether or not it is true.

For this question carries the other with it. If it is true, then it is inspired. If its teaching as to our need of salvation from sin and judgment, as to the coming of the Son of God to be our sacrifice for sin, as to the coming of the Holy Spirit to be the power in us of holy living and holy dying, is true. If peace with God, a partaking of His holy life, and entrance to the heavenly home, the perfect happiness of perfect living there, are true. If a heavenly Father's providential care and blessing may be with us on our earthly way. If the Good Shepherd will indeed lead us all the way. If God will hear our prayers. If all these great and good things are true, then they must be inspired teachings, for in all the history of the struggles of men to know God and to please Him, in all human efforts after goodness and blessing, in all endeavors to take away the sting of death and the fear of judgment, men have never found these revealed things or even thought of them. Human records register their attempts to find them and their failures to do so. Religions may have sought for God and found Him not, have desired peace and spiritual power and desired them in vain. Intellectual and philosophical Athens was very religious, but it erected an altar to "the unknown God." It was when the world by its wisdom knew not God that the gospel of Christ came and came as a revelation from the true God.

For the Bible is true. This is as easily proved as any other scientific fact. For instance, no one has ever seen electricity. It is as invisible as truth. But we prove the facts and the truth of electricity by meeting its conditions and using the light, heat and power that come to our connection with it. So it is with invisible truth, it comes down out of the sky and

operates in every soul and every history that believes it. Centuries of Christian history, multitudes of living witnesses, testify to Christian experience, to the light, love and power that come from believing the Bible. The Saviour does not ask us to argue about His truth, He asks us to test it. He says that if any man wants to do God's will, he shall know the difference between words that come from men and words that come from God, between uninspired and inspired writings. The Bible asks us to prove all things, itself among them.

Don't you want the Bible to be true? Do you not hope that it is inspired? It promises all that you need for time and eternity. It offers the best of this world and of the next. It reveals God's wonderful love for sinners. It requires nothing of us, no money, no labors, no making of ourselves better; it calls us to come to Christ just as we are that He may give us rest and hope. We do not have to give up anything except that self will that is such a curse to us. We do not have to lose anything except that selfishness that spoils everything. All things become ours when we become the children and heirs of God. The children of God hear the voice of Christ and follow their great leader home. They need have no anxieties, no fears.

Why argue against the Bible? It is the greatest book in the world. If it had nothing heavenly about it, it would still be at the head of all literature. Such imagery, such poetry, such stories, such precepts, such ideals, such language, you will find nowhere else. But these treasures are poor beside its great messages that reveal God, that reconcile souls to Him, that give to us the name and the privileges of His children. Don't you want the Bible to be true?

The Fishermen's Club

By T. C. Horton, D.D., President, Long Beach, California

THERE is no other title so appropriate for a young men's Christian Club as that of "The Fishermen's Club": "Follow Me (said Jesus) and I will make you fishers of men." (Matthew 4:19.)

The inspiration for this work came to me twenty-one years ago, in the city of Los Angeles, while teaching a class of young men in a Presbyterian Church where I was serving as Bible Teacher. As the class grew, the need of a room where young men from other churches could come, and to which unsaved young men could be invited, was met by finding an appropriate room in a downtown section of the city. As the vision enlarged, the desire to protect the name induced us to incorporate under the laws of the State of California, Article II of the Constitution reading as follows:

"The object of the Club shall be (1) to create and stimulate a love for God's holy Word, and the study thereof;

(2) To do active, aggressive, personal work for Jesus Christ;

(3) To uphold the evangelical doctrines of the Church, as follows:

The Trinity of the Godhead.
The Deity of Jesus Christ.
The Personality of the Holy Spirit.
The Supernatural and Plenary Authority of the Holy Scriptures.
The Fellowship of the Church.
The Substitutionary Atonement.
The Necessity of the New Birth.
The Maintenance of Good Works.
The Second Coming of Christ.
The Endless Existence of the Soul.
The Resurrection of the Body.
The Life Everlasting of Believers.
The Endless Punishment of the Impenitent.
The Reality and Personality of Satan.

(4) To unite the members into one body, with one purpose, and one business—winning souls for Christ."

The wisdom of incorporating the organization has been demonstrated by the growing tendency in so many other organizations to view with indifference departure from the fundamentals of the faith once for all delivered. Hundreds of young men have become members of The Fishermen's Club, and there received the incentive for personal work for the unsaved, and are now in missionary, ministerial and evangelistic work in this and foreign lands.

Until quite recently we steadfastly refused to allow other organizations to use either the incorporated name of "The Fishermen's Club," or the copyrighted emblem. Then we were moved to respond to an appeal for the privilege of using the name, and later decided to incorporate as an international organization so that other clubs might be formed, with proper provision for safeguarding the definite doctrinal foundation upon which The Fishermen's Club has always stood.

Now these Fishermen's Clubs are being formed in many sections of the United States and Canada and some across the water. It

would be impossible to tell the story of the thousands of young men who have been won to Christ through The Fishermen's Clubs. It has been tested, tried and found to be of the greatest possible value in uniting young men in a definite, soul-saving service.

We believe that the present conditions in world and church demand the multiplying of these Clubs.

Dr. Horton is now Superintendent Emeritus Bible Institute of Los Angeles; formerly Editor-in-Chief *The King's Business*. He is now also a Contributing Editor of BIBLE CHAMPION. Dr. Horton will be glad to mail literature which fully defines the work of the Clubs to any one making request. God is blessing the efforts of the Clubs and we take pleasure in giving the organization the benefit of this announcement. Address Dr. Horton at 4150 Chestnut Ave., Long Beach, Calif.—*F. J. B.*

Lines to the Primeval Cell

By Josephine Rand, Florence, Massachusetts

O wondrous protoplasmic Cell!—
Marvel of earth and heaven:
To think that all things were of thee,
Yet nothing to thee given!

Whence came thy *life*, thou self-born thing?
Whence came the *slime* that bore thee
Upon its bosom in the sea?—
And whence the *sea* before thee?

Whence came the *earth* which held the sea
Whereon thy slime-nest rested?—
Such marvels are too much for me
When by such questions tested!

But come we back—assume thee born,
And "mother of all living":
Yet motherless and fatherless;
Receiving naught—yet giving!

O wondrous self-divisive Cell!—
Dividing—re-dividing—
Untold octillions splitting still,
All obstacles deriding!

Involved in thee this complex world!—
Though homogeneous matter
Is all that scientists can find
With all their "cult" and clatter.

Millions of years they have thee live
To give thee time to ponder
How thou couldst manufacture legs
Enabling thee to wander.

For, truly, 'twas a stagnant life
For ages thou wast leading;
No wonder thou didst yearn for legs
Thou wast so sorely needing!

But granting legs, how couldst thou frame
A vertebrated column,
And tack thereto a tiny tail?—
'Tis tale to make one solemn!

Hadst thou in mind, in that far age,
The evoluted pony;
The mammal, man, that thou shouldst see
The need of something bony?

Thou miracle of miracles
Which harbored such deep knowledge
Within thy *homogeneous* self!—
It must have been at college,

In times undreamed of, thou didst learn
The wisdom of past ages;
And so wast fitted to evolve
Our "scientific" sages.

And yet—and yet—my spirit views
The God behind thy being,
Who, by Almighty Power hath wrought
The works which we are seeing.

His hand hath stretched sidereal heavens
And laid the earth's foundations;
Created man to till the soil
And set the bounds of nations.

Alas! that thou—wee, helpless mite
Save at His watchful bidding—
Art forced to serve man's senseless pride
In the vain hope of ridding

The universe of God—Himself—
Creator—and Upholder
Of all things in the heavens and earth
Upon His mighty shoulder.

Thou art *one* tool within His hands
To work His various wonders;
As lightnings flash to bring His rain
And voice His glorious thunders.

Do thou thy part; thou *hast* so done
In thy Creator's order;
His Word "shall stand"—"world without end"—
Word of the World's Recorder:

"*After his kind*"—so reads that Word;
No scheme can disarrange it;
"*After their kind.*" Praise God the Lord,
Nor man, nor fiend, can change it!

In His Name

By Christopher G. Hazard, D.D., Catskill, New York

THE compassion of Christ was expressed in countless acts of merciful and powerful love. The hungry were fed and the sick were healed. Those who were oppressed by demons were delivered and even the sorrows of death were turned into the joys of resurrection.

But these great works were only the preliminaries and the servants of the Saviour's greater work. He had not been sent into the world to clothe people, to cure them, to feed them, to give them better circumstance, to create a more friendly civilization. He knew that such relief would be temporary. Humanity thus helped would need again, sicken again, die again.

This great physician was far more than a minister to the symptoms of the general trouble of the world. He knew that the disease was deep-seated, that it was in the blood, that it was at the heart of humanity, and that the remedy must reach the cause in order to deal finally with the effect. Opening His way to the hearts of men by sympathetic and kindly helpfulness as to their miserable conditions, He never forgot that His principal business was to save people from their sin, from the evil principle of disordered natures. He remembered that God had sent Him into the world to create clean hearts and renew right spirits by the ministration of merciful and gracious truth.

The philanthropy of our day is in need of realizing all this. Vast appropriations are made for the improvement of human conditions. Enormous investments are made in the relief of social ills. Never in the world were there such colossal beneficences undertaken and carried on for the common good before. Countless funds, foundations, institutions and organizations distribute millions in a ceaseless effort to create prosperity and establish happiness, to banish suffering and furnish opportunity, to stimulate and reward earthly ambitions. The rich man who forgets Lazarus is despised. The testator who neglects charities is condemned by public opinion. It has become customary to give and habitual to bestow. Dives, in the midst of his luxurious selfishness, is no longer counted respectable.

There is a shortage, however, in all this magnificent and helpful ministry to human need. Philanthropy, as distinguished from missionary effort, has a merely temporary effect because it is disconnected from eternal truth. It touches only the outside of the case because it does not propose that Saviour who alone reaches the root of the difficulty and who alone ministers salvation to the soul and consequent salvation to circumstance. It cleanses the outside of the cup and the platter, but it does not reach the heart in order to bring it into a new relation to God. It does nothing in the name of the Saviour. Could all poverty be abolished and all disease banished, humanity might be no better for it. Were the earth to be transformed into a new Paradise, the Serpent might still be there. Were a scientific civilization to be fully accomplished, according to the dreams of utopians, sin would spoil its character and seal its doom by inflating its pride into the glory and worship of man. So that there may be a love of man that is without the love of God, an endeavor to keep the second commandment with regard to neighbors without an attempt to observe the first and greater commandment that regards the rights of God. There is no salvation in mere philanthropy.

Thus persons may be noble, wise and mighty, but while they do not bear the Christian name they do not count for Christ, they do not serve Him and they will not receive His reward. Contributions to benevolent institutions do good, but they do not serve Christ, while they are silent as to Him. One can count charitable institutions by the hundreds that have no more to do with Christianity than if it did not exist. There is nothing saving about good will when it is disassociated from the angelic message of the birth of the Saviour. That is, there is nothing saving about it.

Hence Christ's emphasis and that of His apostles upon the use of Christ's name. The man who confesses in Him is His servant and on his way to reward. He need not always say Christ, but he must always mean Christ, stand for Christ, and somehow serve the truth of Christ. The simplest service in that name Christ will honor and bless, the greatest benevolences without it may not equal a farthing of eternal value. Let us do all things in the name of the Lord Jesus; in His Spirit, for His salvation, unto His praise!

THE SANCTUARY

Let us Give Thanks

By the Late David James Burrell, D.D.,LL.D., New York City

Bless the Lord, O my soul, and all that is within me bless his Holy name. Bless the Lord, O my soul and forget not all his benefits; who forgiveth all thy iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.—Psalms 103: 2-4.

IT WAS Plato, I think, who gave thanks for having been created a man and not one of the lower orders of life. Likewise, we are grateful for being able to trace our lineage back to "Seth, who was the son of Adam who was the son of God."

But more, we are grateful for having been born in a Christian environment. Our lines have been cast in pleasant places. We are encouraged to believe in Christ as the Saviour, who "redeemeth our souls from destruction." In Him we hope for everlasting life!—a hope that is "as an anchor to the soul, both sure and steadfast, taking hold of that which was within the veil."

And we are encouraged to believe in Christ as our Exemplar of character, in whom we attain to the "fullness of the measure of a man," as God intended a man to be. He has not only delivered us from the shame and power and penalty of sin, but exhorted us to follow Him in the adding of grace to grace until in the logic of events we add glory to glory; for "we shall be like Him when we see Him as He is."

Furthermore we are encouraged to believe in Christ as our Lord, whom to hear is to obey. "Whatsoever He saith unto you do it." The service of Christ here is preparation for further service when we reach heaven, where all are "ministering spirits, sent forth to minister" in His name.

The two great words of Jesus are "come" and "go." "Come unto me all ye that labor and are heavy laden and I will give ye rest," and "Go ye into all the earth and evangelize."

For this acquaintance with Christ as Saviour, Exemplar and Lord, we, who follow Christ render the calves of our lips as a sacrifice of praise today.

But how about those who do not profess to be followers of Christ; have they nothing to be thankful for?

It is written, "The Lord maketh it to rain on the just and on the unjust," in His kind providence He is no respecter of persons. The luminous shadow of His Cross falls over all, so that the ungrateful as well as the grateful have reason to rejoice in it. Our homes, the blessings of our social life, and all the privileges of our beloved country are enjoyed by non-Christians as by those who gratefully acknowledge their indebtedness to God. The church bell rings for all; though multitudes never heed it. Tear down the churches in this community and who would care to live in it? Those who rail at the Church and the religion of Christ do not pause to reflect that a town or a hamlet without a Church would be a mere huddle of houses, more or less habitable, and totally without the advantages of our Christian culture. You may take the Bible out of the public schools, and pervert its teachings in our universities. You may liberalize the fundamentals of our faith, yet you cannot take Christ out of history, or ignore the fact that the Gospel has come down through the centuries like an angel of light with healing in its wings.

And there is one fact which cannot be overlooked in this cursory glance at the universal goodness of God; to-wit, His long-suffering with the children of men. It is written "the long-suffering of the Lord leadeth us to repentance." He bears with us, suffers our ingratitude, undures the indignities of those who stand unheeding in the shadow of His Cross. Christ prayed for His persecutors in the hope of their repenting and turning unto Him. "O, Ephraim, how can I give thee up?" Is this nothing to remember and be grateful for today? "He hath not dealt with us according to our sins nor rewarded us according to our iniquities," "His hand is stretched out still."

We are accustomed to say "God is in His Heaven, all's right with the world"; but all is not right with the world. So long as there are twelve hundred millions of people on earth who do not accept Christ, all's wrong with the world. And the Lord is waiting for it to turn right about face. He is waiting for those who are not His people to come flocking as doves to the windows for shelter from the contrary winds. As He sits upon His high throne

in heaven, He waits until the earth shall be filled with His glory as the waters cover the sea.

"Forget not this one thing, beloved," said Peter, "that one day with the Lord is as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to you-ward. Not willing that any should perish, but that all should come to repentance. Wherefore, beloved, be diligent that ye may be found of him without spot and blameless in his sight. And account that the long-suffering of our Lord is salvation. Grow, therefore, in grace and in the knowledge of our Lord and Saviour Jesus Christ, to whom be grace both now and forever, Amen."

So, beloved, let us at this season of Thanksgiving give praise to God for His goodness and His loving kindness to all the children of men. Let us go from this brief service to our happy homes, remembering that the air we breathe, the bread upon our tables, the peace of our happy homes, the laughter of our children, come from God the Father of light. Let those who have no family altars, and have not been accustomed to give thanks for health and happiness, still praise Him that His long-suffering has continued until this happy day.

And above all, let us unite in praising God for the hope of something better further on. We are pilgrims and sojourners here, preparing for a life that shall continue through the endless aeons of eternity. We shall presently be there; and blessed be God we shall be praising Him forevermore for His loving kindness. "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love Him." The happy land is not "far, far away." Its lights glimmer through the mists that obstruct our vision here and now. Its songs of thanksgiving come to us in faint echoes; "Worthy is the Lamb that was slain, who hath redeemed us out of every kindred and people and tribe, and made us to be kings and priests unto God." We stand on Nebo looking away toward the "better country, even an heavenly." A silver stream, which we call death, rolls in between.

"One sweetly, solemn thought
Comes to me o'er and o'er,
I'm nearer my heavenly home today,
Than ever I've been before."

We shall presently be greeting old friends in that happy land. O happy day of hand-clasping and reunion, when we shall gather, like veterans around their camp fires, to recount the experiences that we are now passing through. O, happy, happy day! And of all the familiar faces that we shall see, none will compare with one face, "so marred yet divinely beautiful," the face of the Lord who has healed us of all the ills that human flesh is heir to; whom we shall greet as the oldest, dearest and most faithful of friends, our Lord and Saviour, Jesus Christ.

* * *

Defending Adam and Eve

In his defense of the historical reality of Adam and Eve and their original state of innocence and integrity, Dr. A. F. W. Ingram, Lord Bishop of London, puts these pertinent observations into one of his recent books:

"Traditions of a primitive state of innocence reflect in every age and nation the truth of the Biblical narratives. They date, in fact, from before the separation of mankind into different races, all countries evidently drawing from a common source. The ancient Egyptians looked back upon the terrestrial reign of the God Ra as a time of purity and happiness; all the Aryan nations believed that the first age of humanity was one of innocence and bliss; among the Greeks it was an 'age of gold'; among the Persians, out of 12,000 years which they assign to the world, the first 3,000 are 'the pure age.' "

Whence, then, we would ask, did all these ethnic traditions arise? The only adequate interpretationis that there *was* such an original state of human integrity, and that the historical fact has been handed down from generation to generation. Thus ethnic tradition itself confirms the Biblical account of the state of original righteousness. Now observe: "If the human family sprang from apes and tigers, so that our natural depravity is merely the leftover of man's original "animalism," as some people hold, why are there no traditions among the nations to that effect? Why do all the traditions agree in depicting the original state of man as one of integrity and unalloyed happiness?

* * *

What then is the true method? It is the method of practical experiment. Making actual experiment of the Christian life, he soon finds the experiment working out. Instead of seeking to know what he may do, he does that he may know, and the word of Christ is fulfilled—he that willeth to do the will of the Father knows by the doctrine whether it be true. This is the real remedy for doubt.—*W. J. Dawson.*

* * *

If men are so wicked with religion, what would they be without it?—*Benjamin Franklin.*

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

Philip saith unto Him, Show us the Father.—John 14:8

Among the mountain fastnesses of the God-lead lies the vast ocean of divine love, invisible o man. Christ, the River of Life, flows forth rom the bosom of that sea, bringing the Fath-r's life-giving waters to the thirsty souls of his world. He that hath seen and know Me ath known the Fathers, for the waters of the River are the same as the infinite Ocean. He who is planted like a tree on the banks of this River shall bring forth his fruit in his season nd whatsoever he doeth shall prosper. These vaters will be in you a well, springing up into verlasting life.

The heavenly Father so loved His children hat He sent forth this River as a part of His wn glorious being, that men might know God hrough His only begotten, beloved Son. When by faith we see Jesus only, do we not behold he Father's express image, and understand omething of His nature and Godhead?

We know that the inexhaustible fountain upplies the everlasting river of life as it en-ircles the universe, flowing among all crea-ures and bending back again toward the eter-al ocean. Everything liveth whithersoever he river cometh.

Is it not difficult for us to understand the nighty names of God, such as Creator, Infinite Ruler, Divine Sovereign and Omnipresent One? But the River of our Lord's salvation puts to our lips its healing waters by cupfuls, so we nay taste and see that God is our gracious, oving Father, who longs to fill all hearts with ll His fullness.

It is then that we become a channel of bless-ng and usefulness, a branch of the great River, lowing everywhere among men. It is the one lement of love in God, in Christ, in man; as Jesus said, "I am in My Father and ye in Me nd I in you." "That the love wherewith Thou hast loved Me may be in them and I in hem, that they also may be one in Us." Christ s the face of the Father, the visibility of God, nanifested in the flesh. We are to become like Him; living and loving we soon have the fea-ures of the family resemblance, becoming nore and more like the Father and the Elder Brother, who enters every door that faith opens o Him, revealing the wonders of the Father-ood of God.

There was given me a thorn in the flesh lest I should be exalted above measure—2 Cor. 12:7

A student in a university, suddenly becoming blind, invented the embossed type so that the blind could read everywhere throughout the world. His loss was the gain of many, his cross a crown, his thorn bloomed with light and glory for darkened brothers.

Paul could well affirm, "Most gladly will I glory in my weakness and infirmity that the power of Christ may rest upon me." He knew that the greater the vacancy the vaster would be the fullness of grace. In the garden of the soul, amid sunshine and shower, Jesus will make every thorn blossom as the rose, every briar a myrtle tree, every weed a palm, every teardrop a diamond. It is thus that the eye of the blind shall see, the ears of the deaf be unstopped, the lame leap as an hart and the tongue of the dumb sing.

Was not Paul, the little bigoted Pharisee, in a moment transformed into the mightiest apostle of all history? But the thorn of sore eyes was left him that his spiritual eyesight might sweep the heavens of divine glory; that he might literally gaze upon Paradise and dwell in heavenly places in Christ Jesus. Hear him proclaim, "When I am weak, then am I strong, for my power is made perfect in weakness." Not the survival of the fittest, but the triumph of the weakest and most helpless, when great grace rests upon the soul. Crosses are changed into crowns, huts into palaces that we may be to Jesus for a name, for an everlasting sign of the glory of His conquest on Calvary. For are not we His crown of glory and rejoicing forever when our lives are hid with Christ in God?

Be of good cheer.—John 16:33

How wonderful that, under the shadow of the cross, our Lord could utter such words of hope. He was a Man of sorrows, acquainted with grief, having much tribulation, yet He was of good cheer. The mustard seed of the church He had planted, He saw would become a great tree. He knew the little leaven would permeate the whole world. Though there were tares, He believed there would be a great harvest. Right will be enthroned and wrong overthrown. He who had overcome the world saw down through the ages the establishment of

His universal kingdom, when the isles will embrace His law and the nations know war no more.

Though He was soon to die, He knew He would be alive forevermore. Christ's peace, joy and victory are for all His followers. No power can take them from you. Lord Nelson exclaimed in the midst of a great naval battle, "I would not be elsewhere for thousands." So the soldiers of the cross delight in spiritual conflicts; in fighting the good fight of faith they see the triumph from afar.

O Church of the living God, be of good cheer—in the midst of opposition, skepticism, revelry, the chariots of the King are moving onward. Let us hold fast, be true, for your Captain has already won the victory, vanquished the enemy. Death is under His feet, Satan is on the retreat; the Jerichos of sin are falling down before His forces.

The heavens declare the glory of our God; the earth is full of His power. He is not an absentee or bankrupt God; everything in the universe feels the thrill of His power. Should we not be proud that He who is our Father rules the worlds and counts you among His children? You are heirs with His Son to the whole inheritance. Therefore, gladness should fill your being, shine upon your countenance, that you may help brighten the world.

The greater the sorrow, the more triumphant the good cheer may become; the more we suffer, the brighter we shine, giving smiles for frowns, light for gloom, loving kindness for hate and exceeding gladness for persecution.

God forbid that I should glory save in the cross of our Lord Jesus Christ.—Gal. 6:14

While the Christian glories in the cross as the symbol of his redemption, the rebellious sinner regards the cross as an offense, a public condemnation of his sin. The cross being ever before him as a terror, summoning him to judgment, a conviction of his evil nature.

When the Christian fully glories in the cross, he becomes crucified unto the world and the world unto him. When we are unwilling to surrender some darling sin, we shrink away from complete crucifixion. The cross then becomes a stumbling block to our progress. We neglect to bear the cross, endeavoring to go around it in order to enjoy some evil pleasure, refusing to die wholly to self and become alive unto God.

To the faithful, the cross is saving, peace-giving and beautiful, radiant with hope, covered with the flowers of sacrifice, crimsoned with cleansing efficacy. The cross is the highest peak in the range of all history; it is the hope of all mankind. What things we count loss for the cross are our eternal gain. The cross is golden with treasures; it is the ticket of admission into the heavenly company. It is your way, your life, your all in the world everlasting.

To the Hebrew the cross is the publication of his great crime; to the Gentile it is the condemnation of his sin. Our Lord's life of self-denial, holiness and deprivation stands forth as an ideal cross to the world, as it calls us to live a life like His life, to take up our cross as He did, and follow Him. The world is therefore antagonistic to the cross because vice has become so attractive, evil so pleasing and the shadow of the cross so repulsive.

But Christ's cross will win the world; it is the power of God unto salvation to every one that believeth. The arms of the cross are stretched out to gather wandering children to the Father's embrace. The cross will then blossom red into beauty and supreme glory as the emblem of the world's deliverance in the everlasting life.

God Has Not Forgotten—Zech. 9:11,12

In days of public calamity which overwhelm a whole nation the Church of God is drawn into the vortex of universal suffering. God does not seem to discriminate between the righteous and the evil-doers at such times. But it is a mistake to think that He has forgotten the peculiar relation in which He stands to His believers. He brought Lot out of burning Sodom and would have spared the entire city if He had found ten righteous men in it. God remembers the covenant, sealed with the blood of His Son, which forever attaches Him to those who put their trust in Him.

His children too should remember the covenant. When they find themselves in straitened circumstances, hemmed in on all sides, with no avenue of escape open to them, they should wait for the salvation which God will work for them. They are "prisoners of hope": their very distresses become a sheltering confinement to them, not a dungeon of perdition. Let them cling to this conviction and plead the power of the blood of Jesus, who is the surety of the covenant to God. Let them not regard the pit without water, the dismal, comfortless condition in which they are for the present, as their permanent abiding place. It is merely an experience through which they have to pass. Beyond lie prosperity and rest for them, doubly as great as the sum total of all their distresses and sufferings. Prisoners of hope, then, are not prisoners at all, except in appearance.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

"Have this mind in you which was also in Christ Jesus: Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped; but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the Cross" (Phil. 2:5-8).

Gethsemane

John 18:1

"Then cometh Jesus with them unto a place called Gethsemane. Sit ye here while I go yonder and pray." Jesus had prayed with them all and for them all in the Upper Room; but now He needed to pray alone, in anguish of spirit. The Ministers of the Gospel pray much with and for their people; but they need to be continually in the spirit of Prayer, much alone with God.

Leaving the rest of the disciples at the gate of the Garden, He took Peter, James and John a little farther into the shadows. They had gone with Him up the Mount of Transfiguration, being specially capable of understanding, though they too failed woefully. They went to sleep, while He prayed after He had said to them, "My soul is exceeding sorrowful, even unto death, abide ye here, and watch with me." (Matt. 26:38.)

"And He went forward a little and fell on His face, and prayed and said, My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as Thou wilt." A second time He went away from His overwhelmed disciples and prayed, "My Father, if this cannot pass away, except I drink it, Thy will be done." A third time He prayed the same words. "And being in an agony, He prayed yet more earnestly; and His sweat became as it were great drops of blood falling down upon the ground." (Luke 22:44.)

"And there appeared unto Him an angel from Heaven, strengthening Him." In that strength He went forth to meet Judas, and to meet death. He said to His sleeping disciples, I do not need you to watch with me any longer; but let us be up and going; for Judas is near and the soldiers, to take me. "The hour is come, behold the Son of Man is betrayed into the hands of sinners."

The Arrest

John 18:2-14

"Now Judas also knew the place; for Jesus ofttimes resorted thither with His disciples." Judas chose the place of sacred prayer and the hour when he knew Jesus would be alone with God in supplication. "Fools rush in where angels fear to tread." Judas was worse than a fool. He was utterly lost to all feelings common to human beings, toward God and man.

"Judas, having received the band of soldiers and officers from the chief priests, cometh thither with lanterns and torches and weapons. Jesus addressed them, "Whom seek ye?" "They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. They went backward and fell to the ground." His look was sufficient to prostrate rough, cruel soldiers, with the divine power of His invisible majesty. His arrest was voluntary on His part.

"If therefore ye seek me, let these go their way." Jesus was mindful of His disciples in the hour of His arrest.

Simon Peter again showed his rashness and folly. Having a sword he struck at a soldier, and cut off his ear. Jesus healed the wound, and reproved Peter. "Put up the sword into the sheath. The cup which the Father hath given me, shall I not drink it?"

"So the band and the chief captain and the officers of the Jews seized Jesus and bound Him." This was an unnecessary outrage, as though He were a Jesse James. Besides, they had just received a token that they had no power over Him, except as He willingly yielded to them. "Are ye come out as against a robber, with swords and staves, to seize me? I sat daily in the Temple, teaching, and ye took me not. Then all the disciples left Him and fled." (Matt. 26:55.)

"Thinkest thou that I cannot beseech the Father, and He shall even now send me more than twelve legions of angels? How then should the Scriptures be fulfilled, that thus it must be?"

The Trial

John 18:19-19:16

The trial was a mockery, in all its phases. It was a travesty of justice. The Jews wished a show of law and order; but they outraged every

ideal of the Roman Empire and of the Jewish Nation. It was mob rule.

"Annas, the high priest, asked Jesus of His disciples, and of His teaching. Jesus answered, Ask them that heard me. These know the things that I said. . . . One of the officers standing by struck Jesus with his hand. Jesus answered, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" "Annas therefore sent Him bound unto Caiaphas."

The trial before Caiaphas was really by the Sanhedrin. It was held in the open court before the high priest's house, and near that of Annas. This must have been soon after midnight of Friday. Many false witnesses were heard. Then later, when the legal time had come for the meeting of thhe Sanhedrin, it formally convened to approve what was done. Of course the decision had been agreed upon hours and days before the mock trial.

They led Jesus from Caiaphas to the praetorium to be tried by the civil authority, Pilate. They brought a political charge of disloyalty to Rome. Jesus answered the charge, "My Kingdom is not of this world." Pilate reported to the Jews who remained in the open court, for fear of pollution by coming into the place of a Gentile, "I find no crime in Him."

"When Pilate knew that He was of Herod's jurisdiction, Galilee, he sent Him to Herod." Herod was glad to see Him and he tried to get Him to work miracles. Jesus answered him nothing. Therefore Herod mocked Him, and arrayed Him in gorgeous apparel, and sent Him back to Pilate.

Pilate again said to the Jewish mob that he had found no fault worthy of death. He offered to release either Jesus or Barabbas, and they told him to release the murderer and robber. "What shall I do with Jesus?" "Crucify Him!" Pilate took Him and scourged Him. They arrayed Him in purple and put a crown of thorns upon His head. They struck Him with their hands, and spat upon Him. Still the hearts of the Pharisees were not touched by pity. "If thou release this man, thou art not Caesar's friend."

While Pilate delayed the trial, his wife sent word to him that she had dreamed about the Christ. "Have thou nothing to do with that righteous man." Pilate washed his hands in view of them all; but they clamored for the death of Jesus. "His blood be on us and on our children." "Jesus he delivered up to their will."

The Crucifixion

John 19:17-42

"They took Jesus therefore; and He went out bearing His Cross." Seeing Jesus falling beneath the weight, they seized upon Simon of Cyrene, and made him bear the Cross, after Jesus. A great multitude followed and many were weeping. Jesus said, "Daughters of Jerusalem, weep not for me; but weep for yourselves and for your children." They came to the Place of the Skull, Golgotha, and there they crucified Him.

"Pilate wrote a title and put it on the Cross: Jesus of Nazareth, the King of the Jews," in Hebrew and in Greek and in Latin. "The soldiers, when they had crucified Him, divided His garments among them, and on His tunic they cast lots." They sat and watched Him. The Women's Club of the city offered Jesus wine mingled with an opiate, to deaden suffering; but He, when He knew by the taste what it was, would not drink.

"With Him they crucified two others, on either side one and Jesus in the midst." One of these said, "Art not Thou the Christ? Save Thyself and us." "But the other answered: Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; but this man hath done nothing amiss. "Jesus remember me when Thou comest into Thy Kingdom." "Today shalt thou be with me in Paradise."

The "seven sayings of Jesus on the Cross" are of very peculiar interest and significance. As He was crucified and the Cross was thrust down into its place, He prayed, "Father, forgive them; for they know not what they do." "When Jesus saw His Mother standing by and the Disciple whom He loved, He saith unto His Mother, "Behold thy Son," and to John, "Behold thy Mother." "And from that hour the disciple took her unto his own home." To the repentant thief He said, "Today shalt thou be with me in Paradise." From noon until three o'clock there was darkness over the whole land; then with a loud voice Jesus cried out, "My God, My God, why hast Thou forsaken me?" Then assurance came to him, and He said, "Father, into Thy hands I commend my spirit." To all He said, "It is finished." And He "gave up His Spirit."

The curtain falls over this, the world's greatest tragedy, as we see the tenderness and love and devotion of the women, and the courageous loyalty of Nicodemus and Joseph of Arimathea. They secured permission of Pilate to take care of the body, and this was granted. The Jews asked Pilate to break the legs of those

crucified, so that they might die before sunset, that the Holy Sabbath be not polluted with their presence on the Cross. This was done, but it was found that Jesus was dead already, so a soldier thrust a spear into His side, but did not break a bone; and thus prophecy was exactly fulfilled to the very letter. (Psalm 22.) The spear also revealed the fact of death, as the blood had separated, and the serum ran out of the wound. If He had not been dead, this thrust would have killed Him. This gives the quietus to the "Swoon Guess."

Joseph had a new tomb, never used, in a garden nearby, and he gave this gladly for the body of Jesus. They wrapped it in linen cloths with one hundred pounds of a mixture of Myrrh and Aloes, as the custom of the Jews was to bury. "There then because of the Jewish preparation they laid Jesus." The body of Jesus rested in the grave on the Sabbath day. The Jewish Sabbath died when Jesus died; and it has no place in the Resurrection and the joyous sacredness of the "Lord's Day."

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

If you investigate the school to which you entrust the precious growing soul of your child, with half the care you investigate the skill of your hostler to train your trotting-stock, he would not be sent back to you distorted in morals, unsafe in ideals, and a danger to the church and to society.

Chapter 22—The Spirit of Nazareth

IT WAS about this time that President Williams gave a very significant chapel address. It summed up the purposes of the trustees and faculty of Nazareth College; and gave the clue to the beautiful and consistent Christian spirit of the institution. It showed that the class of students gathered there was not solely the product of the environment—valuable as that was—but that the nature of patronage which furnished the young people was the instrumentality through which the environment was made possible. After all, this is the true cause of college conditions as they are found to exist. The thoughts of the patrons of the school decide the thought dominating its spirit to a large extent. The reason that such a spirit prevailed at West Hill, where Bettie and Helen attended, was because men with such views as Helen's father and women with the bias of Martha's mother stood back of it. It reflected them and their ideals. The reason why, in contrast, the Nazareth spirit predominated, was largely because its spirit was kindled on the altars of the homes from which its patronage came. People of America, do not criticize too severely your educational institutions; they are what they are because you have made them. You have patronized and upheld them. You have granted the vaunted "academic liberty" to intellectual freaks of every kind to sow discord in religion, politics, and morals. And in consequence, they have returned your trust in the failures and misfits we so much agonize with in our social and religious unrest today. The power to change these conditions lies in you and in your home-circle; and so long as these perverted educational standards exist, you are held responsible for them. I do not imply that in every case you are intentionally guilty; but you are heedlessly guilty. If you investigate the school to which you entrust the precious growing soul of your child, with half the care you investigate the skill of your hostler to train trotting-stock, he would not be sent back to you distorted in morals, unsafe in ideals, and a danger to the church and to society.

"The assumptions of religious speculation are a part of an insistent, insinuating, and perverse propaganda," President Williams explained, in developing his subject. "The floodgate of the vituperation is directed toward any person who dares oppose their speculations. If a religious journal dare stand courageously for the faith once for all delivered to the Saints, it is labeled 'quarrelsome and out of date.' Through syndicates of scholarly men, covert ridicule is cast upon any book which presents opposing views to theirs, with the re-

sult that the gullible public shuns it as it would a pestilence. Publishers can not afford to print books for which these self-styled critics destroy the market. Manuscripts of textbooks must run the gauntlet of these critical dictators before a publishing house dare bring out a book. Champions of truth have their manuscripts returned unpublished, while every speculative vagary and debasing doctrine finds an open road through the books which receive the sanction of this tribunal. They insist that there is but one side to the question, and that theirs is that side; that their speculations are sacred and any attempt to question them the basest sacrilege. They have a wonderful system of espionage and secret plotting. Their books are always found in the libraries of the school, the college, and the city. They have ways to eliminate the opposition as unfit books, out-of-date books, unprogressive books; and I know of one case where one of these self-appointed heralds of liberty took an offending book from a public library, mutilated it, and then in deep humility paid the cost of the book, but took great care that the library committee was counseled not to put back a duplicate.

"Another case was that of a professor in one of our educational institutions who discovered a book in the library which completely nullified one of his pet theories. He took it out and kept it for the entire school year, so that he might continue to advocate his pet hobby without the students knowing that his theory was false. Of course, the paltry fine which the rules required him to pay for keeping the book overtime was a mere figment to pay for the opportunity to exalt himself through the unopposed chance for self-glorification. Another college president cleared from the library every book which presented any view contrary to evolution, on the ground that they were obsolete.

"Thus the true fact that the vagaries of Wellhausen, Kuenen, Kent, Rice and the rest in Biblical criticism; of Darwin and Haeckel in science; and various stars in materialistic philosophy and psychology, have been fully answered—and more, totally exploded—has been kept from the knowledge of the people, and in many cases from their own disciples as well. I defy any reasonable man to study thoughtfully the works of Henstenberg, Urquhart, Cave, Keil, Kyle, Sayce, Moeller, Robertson, Wilson, Bartlett, Bissell, Green, Orr, McKim, Griffith, Wright, Wiener, McGarvey, and dozens of others of like nature, and find a single assumption left upon which to stand. The Old Book is not gasping its last breath; there never was a time when it has gone through the smoke of infidel attack and won a more glorious victory than the present.

"I know from a personal investigation covering many years that the bombastic assertion that every scholar of prominence is on the side of destructive criticism, evolution, and materialistic theories, is a false claim. The best scholarship is not on their side; but if it were, would that prove anything? Are majorities always right? Was not the majority of the scholarship of the world arrayed against Jesus; and yet they were wrong and he was right? Who are the 'scholars'? Their sole definition is 'Those who think like we do.' Most of them are egotistical seekers after notoriety, who have not originality enough to discover something notable for themselves; but have become parrots to recite the old, stale effusions of Voltaire, Renan, Astruc, and the like infidelity, as the latest Christian doctrine, and the one system to be amalgamated into Christianity or used to test it, else true religion must perish from the earth. Men of equal educational opportunities, equal keenness of intellect, and equal application of time and effort, are equally scholarly irrespective of which side of the controversy they are on. Scholarship does not need to mean that only those holding certain views are its possessors.

"The self-seeking of the elect cult is amusing. To pose as leaders of American thought, they work by underhand methods to get their representative men upon the spotlight parts of the programs of scientific societies and the keynote addresses at religious gatherings. Like the fabled dog in the manger, who would eat no hay himself nor allow the cattle to approach their natural food, so they, persuading themselves against the divine inspiration of the Bible, would laugh to scorn those who would see in the Book the revealed Word of Almighty God.

"It is high time that the believers in truth, wise to these assumptions and rank dangers, should arise and courageously call the bluff. For it is a mere gambler's bluff after all, and we have nothing to fear. Be assured, the twentieth century is to be an era of established truth and its realm is in the hearts of the human race. Educational institutions must align themselves with one side or the other. The people demand to know where they stand. The heart of the church is right; it is merely the mud-spots on the outside that are producing the unrest.

"The present hope of this cult is to strangle the life currents of American education. They dictate both the text-books and the courses of

study. They define the places of educational emphasis, and fix the method by which it is to be enforced. Through financial contributions and subsidized committees, they flourish the club of Standardization over our colleges and threaten excommunication unless we bow the knee to their dictates. Your institutions must teach the things they dictate, in the manner they prescribe, and at the time they arrange, or your credits will not be accepted by their syncophant institutions. We need a new Declaration of Independence, and that of the freedom of an institution which teaches the truth irrespective of the kings and empires of the whole Standardization array.

"And here I want to state the position of Nazareth. It is not an arm of the octopus. It recognizes instead that the only basis for the free study of any branch of knowledge which deals with the truths of God—and all studies do—must recognize of necessity the Spirit of God, and His divine Son, Jesus Christ. He belongs to all truth; then why not place Him there? Why stop at a statement of natural law, and not recognize the God above nature in it as the originator and controller of that law? Why not learn that in the proper conception of the universe there is no division of things into secular as distinct from religion; but that the same God is in control of all, and must be worshipped in all? Hugh Black has said, 'At heart, every problem before the nation today is a religious problem,' and he might have enlarged his scope to include every world problem as well. How, then, are these problems to be solved by those who have no religious background, or refuse to let God help solve them?

"In this position Nazareth stands for a constructive policy. If it stands alone, well and good, even though persecuted and maligned by the octopus. We do not care whether a single credit made here by a student is acceptable by the toadies of the System, if we have to sacrifice God and right to substantiate it. We are in the business of making broad, fully-equipped men and women; creatures formed in the image of God, and capable by proper training, attainments and holy living to rise to a position but little lower than the angels. Education is individualistic and not collective in its true nature. You can not cut out manhood to a pattern as you would a piece of cloth. Students can not be melted to the Standardization mould without losing their freedom of spirit.

"If technical schools refuse our students recognition, they can enter by examination. Our students are courageous because in the right; and without such recognition, led by the Spirit of God, they will succeed in spite of opposition. If our students are debarred from teaching in the public schools because they are discredited by the Standardization fad, there still remain fields in which the persecuted for conscience's sake may find work to do. But they are not strong enough to discriminate against us. Even though we are the only college of the kind, they dare not. Americans love fair play. They dare not discriminate in free America to make religion a test to disqualify; and on the ground of the mastery of subjects they can not. Our students make good in technical schools, medical colleges, and universities. They have given full time to a mastery of truth and facts without wasting time on doubtful disputations and half-baked theories.

"But opposition to our attitude will, I hope, be but temporary, even though the aristocracy of learning is more fully intrenched than the aristocracy of wealth or family pride. It has been built up by keeping the public in ignorance of its incipient inroads. It can keep to the hidden shades no longer; its arrogance has betrayed it. The rank and file, the other ninety-five per cent of the people will have to be reckoned with; and when they learn the true state of affairs they will rise and crush its power.

"German rationalism and French agnosticism have filtered into our universities, from those down to the colleges, and thence into the high school, and through the normal school into every school in the lands. Thus inroads have been made into the faith and thinking of the present generation. Our young people have no faith; merely a sickly sentimentality of evanescent morals. They are feverishly engaged in the pursuit of the phantoms of pleasure and the lure of material wealth. Their teachings are warped and unsymmetrical; their ambitions sordid and depressing. The insistence upon certain degrees is all a part of the usurper's plans to eliminate any teacher, however competent he may be, unless he has on him the mark of the beast. Fitness to teach, talent for teaching, experience in instruction, are no longer the tests.

"All is cast aside to insist on the controlled avenues of learning as the sole sources of recognized training. No one can qualify except in the so-called recognized institutions where he must be exposed to critical unsoundness and inoculated with evolutionary virus. The label of Standardization must be attached; no other qualification needed. The morals may be black as Stygian ink, the influence demoralizing as Satan himself; but if the trade-mark is

in evidence, all other considerations are cast aside.

"I believe in these higher degrees as evidences of research and study alone; but I think they ought to be obtained at any institution that provides the extensive courses needed without limiting them to the few the octopus can control. We happen to have several teachers on our faculty with the higher degrees, but these are incidental qualifications and not primary. Our first consideration for a faculty position here is moral and mental fitness, skill and personality; these things can not be measured by diplomas or degrees. We aim to develop character, not to cover it with a thick veneer of intellectual shine.

"A prominent college president was talking to me the other day about the criticism leveled at our higher institutions of learning. He claimed that the reason so many young people lost their faith in the institutions was because they had not been taught the great things in science and philosophy properly before they came to the higher institutions. I asked him whether he thought these things were essential to an education, or if he thought an education could be obtained without these unsettling teachings, and he took the position that it could not.

"In plain words, then, education must destroy faith; and in order that the higher institutions shall not be criticized for this destruction, the student must have his faith destroyed before he comes to them. No wonder so few people look longer on the Bible as the Word of God, or look upon their fellowman as a being created of God in His own image. Instead they must consider him merely as an animal that through the idea of the survival of the fittest must be killed off in war, or starved out in the business methods of the day. No wonder that man preys on defenseless man, and destroys the purity of God's masterpiece, our magnificent womanhood.

"In denying the truth of the theory of evolution I am denying no scientific fact. I have a great respect for real science, but little for the faith-destroying theories of some scientists. I am not going to prove the falsity of this popular theory, as it is a fad that has never been proved. Why should I try to prove it false when its best friends admit that proof for it is impossible? But why should they be so insistent on an unproven guess? It is a standing shame of the century that men of science who are such sticklers for facts should cast facts aside in this matter, and grasp at the rainbow. All along the line, a man may believe in about all the theories separately that the evolutionist uses as his stock arguments and still does not have to believe in evolution.

"To be an evolutionist he must weave these into a system. He must generalize to a completeness and unity which is unwarranted. He must shut his eyes to facts and imagine order and system where there is none. He must introduce fibers of error to bind the scheme together. The greatest of these errors is the position assigned to God. By the materialistic evolution, the system has produced gods as by-products; our God being one. By theistic evolution, God created nature and perfected natural law back at some remote beginning, and then this great naturalistic Juggernaut, through evolution, has destroyed every miracle and supernatural power of His, while He stands helpless in the midst of the system which had escaped His control. My idea of God is greater than that.

"The Christian scientist does not have to accept any theory of evolution, modified or unmodified, to be up-to-date. Falsehood, after all, is not essential to scholarship, even if it is in order to recognition in some circles. Failure to realize this accounts for the theory's popularity, and its daily acceptance by many unthinking people. The various sets of propaganda books and 'libraries' spread broadcast to inveigle the thoughtless into a blinded acceptance of the theories, the worm ancestors of man, and the monkey-faced fathers of the race, are doing their intended work. It is tragic, but a real condition. Thousands are being swept away into a tacit acceptance of falsehood because they dare not think these supposed authorities are dishonest. Not one in a thousand of its nominal believers has ever thought the system entirely through for himself, and he covers up his ignorance by accepting it on the authority of someone who has no better knowledge than he has. It is a product of a narrow specialist type of thinking. The generalized scientist is not an enthusiastic evolutionist; the narrow specialist, in most cases, is.

"Now, I repeat that the one who accepts this 'Theory of Descent' is accepting an unproved and unprovable theory. His only ground is that it looks reasonable. That there are various graduations of created animal life from simple single cell low-form, up to complex high-forms, leads him to arrange them in a vertical column, and *assume* that the higher descended by evolution from the lower. Is it not more reasonable to arrange them in a horizontal column, with the unfathomed boundaries between each—the millions of 'missing links,' missing because there never were such links—and discover in them a doctrine of

parallel structures? And the beauty of system displayed by this exemplification of the Creator's great plan and purpose!

"No wonder the devout Bible student cannot divorce the two greatest works of God—Creation and Redemption! In fact, there is *proof* for this second doctrine instead of *assumption* as in the first. The proof is two-fold: scientific, and by the wisest authority. The scientific proof is that not a single one of the imagined missing links has ever been found, and the curators of the best museums deny that they ever will be found. In truthful science, nothing is established until it has been demonstrated possible through one of the only two scientific methods: experiment and observation. Hence the first assumption is untenable, while scientific fact does not nullify in any way the second.

"The second proof: that by the wisest authority, is by God's Revelation. In this the word *barah*, a Hebrew word, means a miraculous creation as distinguished from *ahsah*, which is used to mean make. Divine Revelation uses the first to apply to the origin of the three entities: matter, living creatures, and man. And in these three points every system of evolution breaks down and is forced to assumption.

"If we believe in God's Word, we can take it as final authority on this matter as on others. Nothing in exact science, in proven science, in reasonable science, can be brought forward to contradict this. If science cannot disprove Creation, why should we deny Revelation? No wonder the evolutionist through his destructive phase of criticism must deny inspiration to Moses and even annihilate him, so that they can throw out the expressions in Scripture which do not agree with their *assumptions*.

"The claim made that, granting evolution true, our Bible and religion must be revised and readjusted, is a true and valid claim. Hence evolution granted true, the Bible is swept completely away as the Word of God, and its entire subject-matter put under the cloud of doubt. No Bible, no standard of religion or morals. You and I must be left to invent a religion of our own, set up our own gods, and test morals by our own conscience—which in itself has no rule for deciding between right and wrong. Under these conditions, what use to have any religion? Good reason why some do not!

"We hear much said by this cult as to the necessity of adjusting our religion to the evolutionary attitude, and discarding the spurious Scripture. Neither the Bible nor the Christian religion as set forth in the Bible are in accord with evolution. Evolution denies miracles, and the whole Bible goes out of existence, for it is conceived in the miraculous, and its authenticity sealed by the same means. It is a miraculous Book in its inception, its growth and its approval.

"Evolution makes Christ a mere man; but no evolutionist has yet appeared who can show such a man as an evolutionary product. Granting evolution, and Unitarianism or Agnosticism alone is left. Evolution makes impossible the magnitude of sin as a disregard and breaking of God's law. Evolution renders unnecessary the shed blood of Christ. In fact, evolution says there is no sin, no beneficent God, no efficacy in prayer, no atonement, no supernatural or spiritual help, no inspiration, no heaven, no hell, no future happiness, no justly earned punishment. Is it not quite evident, then, that we do need some readjustment of our Bible, if we plan to accept such doctrine?

"But you may ask, are all evolutionists as radical as this? Granted they are not, but the fact remains that stop where they may along the evolutionary scale of belief, what they accept is a logical part of what they do not, and if they think the thing through, they will have the impossible task of locating the boundary line between their half-acceptance and the ultimate end toward which they are moving.

"A very eminent scholar has said, 'Once let a man start on an acceptance of the evolutionary theory, and he rarely stops before he reaches atheism, which is its *ultima thule*.' The harm to religion is not from the radical evolutionist, but from the half-way accepters of the theory. Evolution is no half-way matter; it is insisting on all loyalty or none. Its votaries are all the time under this pull. The man who tries to pick out links of the theory which he believes and reject the rest will find he must do one of two things: either destroy and emasculate the theory or have a half-way patchwork.

"I much prefer the expression of Doctor Pfliederer, when he said, 'There is only one choice: when we say evolution, we definitely deny creation; when we say creation, we definitely deny evolution,' and Huxley honestly said much the same thing. It is time the half-way, wavering, theistic evolutionists come out on one side or the other, instead of trying the impossible experiment of attempting to ride two horses going in opposite directions. It is evolution or creation, one or the other; there is no middle ground.

"And then as to our position here concerning the vices which hinder the forming of proper character. We do not need to argue

the merits or demerits of these things. Some things concerning them are evident, and we proceed from that standpoint. We know that they interfere with the most efficient student-life, and make difficult the building of self-sacrificing Christian character. Hence we permit none of these at Nazareth. We have no secret societies, hazing, proms, nor questionable amusement. Card playing, dancing, drinking of liquor, the use of tobacco, and profanity are strictly taboo. This is not solely because we forbid it, but because students we matriculate are not of this kind nor addicted to these vices. Without arguing whether these habits are harmful or harmless, we know that they are unnecessary, and the young people better off without them. As to tobacco, one argument is of value because it is likely to be overlooked in the general summing-up. Not a member of our athletic teams uses it. Do you know why they won every football game this season, though not a 'ringer' or experienced athlete was among them? It was due entirely to the clean habits of our players, physically and morally. Tobacco impairs the respiration and weakens the heart, and these two centers are the seat of physical stamina. The physical examinations during the war showed that tobacco heart was a very prevalent disease among the young men. Do you recall that nearly every game was won toward the close? When the opposing team was 'all in' and 'winded,' as we say, then our boys were just at their best. Their hearts were strong, their respiration perfect. They rallied to the 'break,' and romped at will over the field, and the winded jaded players of the other side were unable to stand against them. If this record is true on games, then what about the strenuous work on life?

"Now, for a final thought. Faith is the essential of every worth-while human relationship, and positive faith in the essential things is necessary in your life. There can be no great faith in anything unless you have faith in the essential things. The essential things are: a superhuman God, His inspired Book, and His divinely begotten Christ. If you have faith in these, you are safe, and your characters will grow as the green bay tree; but lacking this faith, your attainments will be but apples of Sodom, which may appear beautiful to the eye, but whose inner parts are vile indeed. Can an education be tolerated in these present critical times which destroys our Faith?"

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

The Immortality of Spiritual Values

WHAT is known as the Ingersoll Lectureship at Harvard University was established by Miss Caroline Haskell Ingersoll by a gift of $5,000, in accordance with the last will and testament of her father, George Goldthwait Ingersoll, who was a graduate of Harvard. The interest on this sum is to be used to defray the expenses of an annual lecture by some well-known person on "The Immortality of Man." This year (1927) Dr. Harry E. Fosdick was chosen to deliver this lecture. It is now published in a dainty volume of the same size and style as its predecessors. The precise title of the volume is "Spiritual Values and Eternal Life."

It is always right to be fair. No one should be swayed by prejudice. Indeed, it is a good motto to praise whenever one can conscientiously do so.

In accordance with this principle, we are led to say that there are many good and true things in this book. Indeed, so far as positive assertion goes, the good in it exceeds the things that have to be criticised. There is a charm about the style. One is kept on the *qui vive*. One always wonders what Dr. Fosdick will say next and how he will say it. Originality in the art of saying things is certainly mastered by this literary adept. That is one factor that charms so many people. And perhaps when he says them in his unique way as an orator, his speech may indeed be fascinating.

The emphasis which he places on spiritual values is certainly in agreement with the thinking and experience of all evangelical Christians who desire to "put first things first." Speaking of some of these spiritual values (which he names) he says: "These spiritual values make life worthful. Truth, beauty, goodness, and love transform existing into living. A man uninterested in them is in so far not a man, and

man undevoted to them is a betrayer of his ace."

While so trenchant a rebuke would be re-ented by the unbeliever, we cannot help feel-ng that it is true. Christ said the same thing n essence, without the accompanying severity, vhen He counselled men to "seek first the ingdom of God and His righteousness."

The dismal outcome of the view that death nds all is set forth by our author in this way:

"Upon a planet that once was uninhabited nd that some day will be uninhabitable, the lominance of death means not simply the final nd of individuals, but the final end of those piritual values which we have known here, vhich inhere in individuals and their relation-hips, and which seem to us the most precious ruits of the creative process."

Of course, no one *knows* that this planet vill some day be "uninhabitable"—that is one f the so-called "proven" opinions of some cientists—but surely, to the unreasonableness f the view that the highest values of all, the piritual ones, will some day be blotted out for-ver, we can all assent.

We are not sure that the old argument for mmortality from the injustice and inequality f the present life and the need of ethical ad-ustment some time and somewhere has been endered invalid by "modern thought" (p. 12); nor are we persuaded that we have more oncern today about spiritual values than had nany of our forefathers; but we certainly can gree that all truly thoughtful men feel a sin-cere "concern for the destiny of man's spiritual values" (p. 13). "What is to happen to them?" nquires Dr. Fosdick. "Are they to perish in he fatal refrigeration of a congealed planet? Will some cosmic cataclysm, ending in a wrecked or burned-out solar system, be the finale of mankind's endeavor? Or do our spiritual values spring out of creative reality, represent and reveal creative reality, find on earth a transient theater of development and operation, and possess a hope of continuance that not even the death of the planet can stop?"

"For myself," he continues in the next para-graph, "I always come at the problem of im-mortality from that angle. My belief in life eternal springs out of the haunting faith which Ralph Waldo Emerson put into words charac-teristically compressed: 'What is excellent, as God lives, is permanent.' "

Only (it is sad to have to criticise when one would like to praise), we do not see how the meek are ever going to "inherit the earth" (Matt. 5:9), if some day the solar system is to be "wrecked or burned out"! But with the ar-gument that it is unreasonable to believe that spiritual values will perish forever in some vast cosmic cataclysm we are in entire accord. Still we hardly think that a Christian, one who has "tasted of the powers of the world to come," should have a "haunting faith." Does not Christian experience give one an assurance of the future life? Paul seemed to think so, for he said that godliness has "the promise of the life that now is, and of that which is to come."

In an impressive way Dr. Fosdick describes the rise of modern optimism regarding the suf-ficiency of the present life to satisfy the soul, "undergirded and rationalized by the theory of evolution," followed by present-day disillusion-ment of the Bertram Russell kind. Here he cannot see how such ennobling factors as spir-itual values can be the mere "fortuitous by-products of a mechanistic process ignorant of what it does." And here he surely is right. Then he says: "If their defeatism is unavoid-able, we shall have to make the best of it. But is it unavoidable?" Then he shows how the pendulum always swings back to an appreciation of the primacy of spiritual facts and real-ities: "Always after Democritus, Plato; after Lucretius, Christianity; after Hume, Kant. So today mechanistic naturalism, momentarily tri-umphant, is met by resurgent suspicions of its inadequacy. . . . Once more returns the as-surance that man's spiritual values are so pro-foundly consubstantial with this universe, that this universe, interpreted without consideration of their meaning and their destiny, is not real-ly interpreted at all."

Here are some fine sentences. Dr. Fosdick is speaking of nothing being left of a man, ac-cording to some people's views, but his dead body to be devoured by wild animals. Then he exclaims (pp. 38,39):

"And that is all! Is it all? If it is, then some day upon a played-out planet all human-ity will be dead, and of a race that once loved timeless values, nothing will be left but naked skulls rolled by cosmic winds across the desert. It is that denouement which I do not believe . . . For myself, however, confidence in per-sonality's victory over death is deep, and, as years pass, it grows more assured."

All of us can underwrite statements like these (p. 37): "Persistence of personality must involve an expanding experience, as far beyond the small globule of our present individuality as the universe itself is greater than a raindrop. But confidence that in personality we have lighted an endless development is involved in any faith that man's spiritual values will be conserved." That is true, but, of course, it has often been said before by orthodox believers,

although not in precisely the same phraseology.

In language that flashes and pounds he then states "certain basic reasons for dissatisfaction with all philosophies of life that allow no room for the conservation and increase of man's spiritual values." These values are real; they "are a matter of fact," just as clear and recognizable as are other facts. They are too important to be mere "by-products." Mere material mechanism cannot adequately account for them. It always ends in a *cul-de-sac* and in defeatism. It cannot explain the primary things, the spiritual values of truth, beauty, goodness and love. It is unreasonable to believe that these highest of all values should never be realized in an eternal existence.

But of course "the continuance of spiritual values postulates the existence of personalities to express them. Spiritual values are not abstractions; they inhere inextricably in personalities and their relationships." It follows, therefore, that, if spiritual values are conserved in the future life, self-conscious personalities must perdure. Dr. Fosdick closes his lecture with this fine declaration:

"And to have faith that these spiritual values are no casual by-products of a negligent universe, but, rather, the very essence of the real world, and that death has no dominion over them or their possessors—that is faith in immortality."

The cardinal value of this lecture is the author's protest and argument against the modern mechanistic view of the universe and his unhesitating call to the proper appraisement of moral and spiritual values. In this way he helps along the cause of Christianity, and we may look upon him as a friend of the cause.

However, not to be hypercritical, the book has its limitations. We miss the Biblical note. A few casual references to the Bible are made, but even they do not touch anything basic in that inspired Book. One is disappointed that a Christian minister should not even mention the fact that Christ, the highest conception we have of moral and spiritual values embodied in human personality, referred to His Father's domain of many abiding-places and declared that He was going to prepare a place for His people. Paul also was the embodiment of spiritual values, which he both proclaimed and achieved; he wrote that "Christ hath brought life and immortality to light through the gospel." He also spoke of "the house not made with hands eternal in the heavens." Was the occasion at Harvard University so intensely academic that it would have been bad form to refer to the most spiritual book in the world—the Bible?

Again, the author has a strange way of referring to the universe as if it were an intelligent entity and were possessed of "creative power; as if it had produced everything by kind of creative process. There lacks that distinct theistic note which gives the reader assurance that Dr. Fosdick has not some rather pantheistic notions. For instance, note this:

"Our experience is a fact; that also evolved in and out of the universe, is part and parcel of it, and is as truly factual as rocks or stars. Alpha Centauri is no more a fact than is Wordsworth's writing the 'Ode on Immortality.' The universe produced both of them."

Why this apparently studied avoidance of the name of God? Why substitute for it the term "universe"? Is it not true, as has often been said in these columns, that the theory of evolution always seems to push God out of His universe or else thrusts Him far into the dim background. An evangelical Christian, with a clear supernatural experience, would, we feel sure, have put it in this way: "God created both the star and the poet." Could an impersonal universe have produced a personality like Wordsworth? Let us just mull it over for a while.

We would not be over-critical, but it seems to us that Dr. Fosdick's list of spiritual values is itself defective. He names them quite often. They are these four: goodness, beauty, truth and love. These are the quartette of immortal importance. They must perdure forever. But in what relationships are they to continue, since they are the attributes of personality? One would think that a spiritually-minded Christian would not omit to say that the highest and holiest exercise of beauty, truth, goodness, and love would exist in fellowship with God, who is the absolute Spirit. But nothing of the kind is hinted at in this book, and that is distinctly disappointing. Surely the conservation of spiritual values must consist in the "vision beatific and beautiful." Can there be spiritual values without an infinite Spirit as the source of them?

Here is a sentence that sounds original and striking, but think of what it implies: "The cosmos did not stop with newts, but went on to Newton; it did not exhaust itself in crystals, but produced Christ."

Positively the latter part of the second sentence is without meaning. Surely the cosmos did not "produce" Christ. He was not the result of the evolutionary process, was He? Christ Himself said: "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father" (John 16:28). The Apostle John said: "Through Him were all things made, and without Him

as not anything made that was made" (John :3). If that is so, how could "the cosmos" produce Christ?" Are the great teachings of he Holy Scriptures to be so lightly tossed aside y Modernists in order to make way for evo- ution?

It is a subtle way of the Modernists to dis- redit Biblical teaching by labelling it "ortho- oxy" or "traditionalism." Here is a sample p. 8): "Orthodox Protestantism, with its raditional heaven and hell, regards such doc- rine as incredible" (that is, the Hindu doc- rine of Karma or transmigration). But why abel the doctrine of heaven and hell "tra- litional" and "orthodox"? That doctrine is learly taught in the Bible, and in some places t is attributed to Jesus Himself. When such eaching, therefore, is referred to, it ought hon- stly to be called *Biblical* doctrine. If it had o be rightly labelled, perhaps there would be ess scoffing at it.

Here is more subtle (shall we call it?) in- nuendo of the same sort (pp. 35,36): "When ve come at immortality by this route, we ob- viously leave behind us many arguments which ave lost their cogency for modern minds, and ll orthodoxy's theatrical settings of heaven nd hell. The future life as a bottomless pit r as a perpetual religious serenade is no longer even interesting, and a wise agnosticism chas- ens our speech about the detailed meanings f life eternal. While, however, old dramatic settings of man's hopes and fears are obsolete, nd old dogmatisms become intolerable, one central matter is conserved by our approach: the persistence of personality beyond death."

While we are glad for the last clause, we wonder why any Christian should so caricature Biblical doctrine, and, what is worse, do so under the guise of "orthodoxy" and "old dog- matism." Just reflect on this for a moment: "all orthodoxy's theatrical settings of heaven and hell." Our Lord and His apostles taught the doctrine of heaven and hell; yet see the insinuating way in which Dr. Fosdick ridicules and distorts it. He jocularly depicts it as rep- resented by "theatrical settings." The Biblical descriptions of heaven he derides as "a perpet- ual religious serenade." Whatever scorn he may pour upon the "bottomless pit" by saying that it is "no longer even interesting," that term is used seven times in the Holy Bible (Rev. 9:1,2,11; 11:7, etc.). Have Modernists no reverence and no fear? Then think of try- ing to raise a laugh by calling the rapturous joys of heaven "a perpetual religious serenade"! We would kindly remind Modernists that the heavenly praises described in the Bible are all ascriptions of worship to God.

In another place (p. 6) our author says: "Men probably began believing in immortality because of dreams."

Yes, that is one of the old guesses of the evo- lutionists. We believe that Herbert Spencer was one of its purveyors. But it is not prob- able. According to the Bible, the first man was directly created in the divine image, and it is most likely that the note of immortality was stamped upon him in his creation. This would seem to be connoted when God said to Adam, "In the day thou eatest thereof thou shalt surely die," referring to the forbidden tree. God has impressed upon the constitution of the human soul the prevision of a future life, and in the Bible and Christian experience He has given to mankind the positive assurance of the life to come.

At all events, we regard the following (p. 6) as a very inadequate and far-fetched argu- ment for the rise of the conception of im- mortality:

"Long after the decease and burial of the tribe's chief or the family's father, did he not return in visions of the night, still walking abroad, looking as once he looked and speaking as once he spoke? Discrimination between phantasy and fact is a late, sophisticated achievement, so that it well may be that the first argument ever urged for life after death sprang from the appearance of the dead in dreams."

Were men ever so crude and far down in the scale of intelligence that they mistook their dreams for realities? Evolution says yes; the Bible says no. We believe that reason is on the side of the Biblical teaching.

Attention is called to a palpable error. Re- ferring to Daniel 12:2, Dr. Fosdick represents it as teaching that "at least a few—the special- ly good and the specially wicked"—shall come forth from their graves. But the Bible passage says plainly, "And *many* of them that sleep in the dust of the earth shall awake" (see both King James' Version and the American Stand- ard Revision).

To conclude and sum up, this little book has real value as an arresting and cogent argument against the mechanistic philosophy of the day, and ought to make an appeal to their better judgment. We would recommend it to men like Dorsey and Dewey; and we might even hope that a calloused agnostic like Clarence Darrow might profit by it. However, as a representation of the Biblical or Christian doc- trine of the future life, it falls short; and great is the pity.

Selections from a Good Book

IN A previous number of this magazine we gave a favorable review of Byron C. Nelson's book, *After Its Kind,* issued by the Augsburg Publishing House, Minneapolis, Minn. We are anxious that a book of so scientific a character shall be widely read; for with many people the only kind of argument against evolution that counts is the appeal to science itself. They do not think enough of the Bible to be impressed with quotations from its pages. So we must try to meet all kinds of people, and save as many as possible.

We desire to give some excerpts from Mr. Nelson's book, so that our readers may see how far evolution comes from being established by an appeal to facts themselves. These citations might be entitled, "How Science Speaks to the Evolutionists."

Referring to the efforts of Burbank and other plant and animal breeders, and the results attained by means of domestic or artificial manipulations, our author says (pp. 24, 25):

"But are they new species? Assuredly not. They are only such varieties or sub-species of pigeons as the Creator ordained that the natural species *pigeon* might have (produced). Burbank has produced beautiful new daisy forms. They are, however, in the words of the prominent English evolutionist, Bateson, 'no new creation.' They are still daisies, still belonging to the 'kind' that was a daisy in the beginning." Then he quotes from Bateson (citing *Science,* September 4, 1914) as follows: "Though we must hold to our faith in the evolution of species, there is little evidence as to how it came about, and no clear proof that the process is continuing in any considerable degree at the present time."

Thus by Bateson's own admission, the evolution of species has no "clear proof" as its basis, but the whole theory is based only on "faith." But faith in a scientific theory does not prove it true.

"No expensive watch," says Mr. Nelson, "can compare with a single cell for complexity of structure. A cell has been described as 'a little universe, formed of a host of self-propagating organisms, inconceivably minute and as numerous as the stars of heaven' (Conklin, *Heredity and Environment,* p. 187). The material of the cell cannot be analyzed. It baffles all attempts to take it apart or to put it together; for as soon as such efforts are made, the life within it flees, and only such dead material as may be swept from the floor remains.

The question then arises, How could such a complex organism as a living cell come into existence by spontaneous generation, since a cell must be in the adult stage in order to reproduce by mitotic division?

Regarding the so-called proof from blood tests, our author says (p. 40) that not all men "react in exactly the same way to the same blood-tests, but give different amounts of precipitate." This fact is usually omitted by the evolutionists in putting up arguments for their theory. Moreover, the amount of blood precipitation for the chimpanzee runs up to 13 per cent, which is an amount reached by no human being, as far as experiment has carried the process.

Here is something quite significant regarding the famous "gill" argument from embryology. After the "primitive streak," which is the beginning of the backbone, appears, certain foldings are seen which, to the imagination of the evolutionists, look like the gills of fishes. But says our author (p. 41): "These foldings in dogs, cats, monkeys, and men mark the faint beginnings of the parts of the ears, jaws and throat. In fish embryos they mark the beginnings of the gills. The foldings and the creases between them cannot reasonably be considered gills, because they are not gills and never become gills. In man the foldings become ears, jaw, and neck. Even in the fish embryo they are not gills. They merely *become* gills."

Let us come to the "tail" stage in the development of the human embryo. The evolutionists claim that at one point it disports a tail; therefore man must be the scion of a tailed animal away back in the remote past. But does the human embryo really have a tail?

"Here again imagination and facts do not agree," declares our author (p. 45). "The adult human being has thirty-three vertebrae in his spine. The spine of the human embryo also has thirty-three vertebrae, and at *no time any more;* which would not be the case if the embryo ever in actual fact had a tail. That which is called a 'tail' is nothing but the extension of the embryonic spine."

It should be remembered that the backbone of the human embryo begins to appear first; and necessarily so, because it must support the softer parts of the human body which appear later. To the evolutionists this spinal column looks like a caudal apendage, because they have their minds set on the tails of monkeys; but it is only the backbone, which soon be-

omes covered over with the tissues and mus-
les of the rest of the body. The lower part of
he backbone (the coccyx) is there to sup-
ort certain fleshy parts of the human struc-
ure. This is a very wise provision, and evi-
ences design. Note this again (pp. 45,46).
". . . When man is said to be a 'tailed' and
gilled' creature, the embryo is the size of a
ea. At this time only the principal organs of
he body are in existence, and these only in
heir faintest beginnings. They are, further-
nore, not in the proper places. The heart at
his time is as large as the head, and is located
n front of the mouth region. The spinal col-
mn is well marked long before there are any
ndications whatever of legs or arms."

Our author's section on vestigial organs is a
convincing one. Then, in a thoroughgoing
vay, he examines the so-called proofs from
geology. For example, we have this (p. 57):
'In spite of hundreds of millions of years of
upposed evolution, the present star-fish, corals,
nd crinoids of our modern seas are still easily
ecognized as the same creatures as their remote
ncestors. In those 'ancient' rocks also are
ound various kinds of fishes that have their
xact counterparts in living fishes of today.
The so-called Devonian rocks of Ohio, extend-
ng entirely across the state, contain fish re-
mains in great numbers, chiefly sharks, of
which it has been said that their jaws and teeth
were established essentially as at present.' "

The quoted phrase is from J. E. Hyde in the *Natural History Magazine*, Sept.-Oct., 1926, p. 500. The following quotation is taken from Professor James Park's *Textbook of Geology* (1925), p. 265:

"Perhaps the first and most obvious lesson to be gleaned from the study of fossils is the elementary truth that life, even in the earliest times, differed in no way from the life of today. Further, we observe that the lowly types of life that appear in the oldest rocks persisted through all geological times up to the present day."

Then what is all the fuss about? The expert scientists themselves admit the doctrine of fixism to be true. Anyway, if some forms of life persisted through millions of years, why should not that fact lead to the logical conclusion that all species continue as they were originally created, reproducing "after their kind"?

Sometimes our author grows jocose. In describing the dependence of certain kinds of scientists upon each other, he says: "The evolutionary geologist and the evolutionary biologist present the picture of two men trying to sit on each other's shoulders."

The author's logic on the supposed evolution of mammary glands, or milk nipples, for feeding the young of mammals is irresistible (p. 93):

"Upon these glands the young of all mammals are utterly dependent for their existence. However, upon the Darwinian basis that these organs came into existence slowly through almost countless years by the accumulation of tiny changes in animal organisms, one may well wonder how the new-born offspring managed to live during those times. If the delicate offspring lived on other food besides milk, which is difficult to imagine, what caused the mammary glands to develop? If the glands developed because the offspring sought for food in the region of the mother's breast, how did the offspring survive before food was to be had? Problems like these are not answered by any theory of a survival of the fittest in a struggle for existence. They are answered by the theory of creation."

The "arms" of apes are so called only "by courtesy," remarks our author (p. 119, footnote). "They are more properly legs, since the gibbon and all apes run along on the ground in the native state on all fours like the bear or dog. Pictures showing apes in sitting positions on chairs are usually presented by evolutionists for propaganda purposes. The bear, when it stands erect in its native habitat, takes a much more human position than any ape." Then (p. 120): "The most human-like heads among the apes are found among some of the smallest long-tailed South American monkeys." Further: "Though man is not today said to be descended from any living ape form, he is, nevertheless, said to be an evolution from some creature of the remote past who was ape-like in all his physical and mental characteristics. It may as well be called a monkey, and the hair-splitting be done with."

On the Java man (*Pithecanthropus erectus*) we read (p. 121): "Sir Arthur Keith (*Antiquity of Man*, p. 258) says that bones of twenty-seven different kinds of animals were found in the strata where the bones of the Java 'ape-man' were found." "The recent loudly proclaimed find of another skull of the species, *Pithecanthropus erectus*, turned out to be an elephant's knee-cap!"

Similar extracts might be multiplied, but those given are sufficient to indicate the searching character of Mr. Nelson's book.

* * *

If we neglect daily devotions, and God is merciful, the day will not seem to go well with us.—*Rev. George H. Lee.*

Luther and Erasmus—Their Debate

PETER BAYNE, LL.D., in his remarkably interesting life of Martin Luther, has a chapter on "Luther and Erasmus." He tells of a polemic by Erasmus attacking Luther's position, and of the great Reformer's reply. Pertaining to the latter, Dr. Bayne says:

"He (Luther) dwells on the ingenious carefulness of Erasmus to avoid decisive utterance, attempting always to shade down his Yes till it is almost a No, and to burnish up his No until it might almost pass for a Yes. Erasmus is a Proteus. He is an eel. He tries to walk on eggs without breaking them. He advances on argumentative lines until the conclusion is in sight, and then sidles off without reaching it. . . .

"In the debate . . . people of academic cul ture, of speculative disengagement and serem intellectual indifference, voted with Erasmu The moderates throughout Europe, the gentle men of courts, the semi-skeptical intelligence of the universities, told the golden-mouthe apostle of compromise that he was in the righ and hoped that he had put down the paradox ical fanatic. But the heart of the world bea with Luther. The wave of spiritual revolu tion, gathering volume and impetus, rolled on leaving Erasmus and his fine intelligence stranded; and ever, from the loftiest crest o the surge, rang out the voice of nations, ascrib ing glory to God and proclaiming the nothing ness of man."—*Southern Methodist.*

Reviews of Recent Books

Kings and Priests. By Professor R. C. H. Lenski, D.D. The Lutheran Literary Board, Burlington, Iowa. $1.00.

One is impressed again, by the reading of this book, with the fact that all the doctrines and experiences of the Christian system belong together; they are part and parcel of an organism. Dr. Lenski has taken the great doctrine of the universal priesthood of believers and has traced it through the Bible, and shown that it belongs to the solidarity of the system. With it many things are explained that would otherwise be inexplicable. Justification by faith and salvation by grace go right with it. The person and work of Christ are bound up with it. Christian freedom and the right of private judgment are connected with it most vitally. Direct access to God through Christ would not be possible if believers were not "kings and priests unto the most high God." Baptism leads to it and the sacrament of the altar includes it.

Here is a book of solid worth. It is loyal to Christ, the Bible and the church. It contains no rationalism. Nor has it any of the ambiguity and evasiveness that usually goes with Modernism. The author talks right out. He means what he says and says what he means. You have no difficulty in placing him. And this is not because he is in the stranglehold of traditional theology, but because he has examined the Christian system for himself, has experienced its power and grace, and sees its beautiful reasonableness. The book is also comforting to the soul, for if Christ has lifted believers to the exalted positions of kings and priests, He will withhold from them no good thing. We thank Dr. Lenski for this helpful book and the publisher for bringing it out in such an attractive form. If you want spiritual uplift and encouragement and solid Biblical doctrine, you will not be disappointed with this book.

The Speaker's Bible: The Epistle to the Ephesians. Edited by James Hastings, D.D. The Speaker's Bible Offices, Aberdeen, Scotland. American Agents: W. P. Blessing Company, 208 South Wabash Ave., Chicago, Ill. $4.00.

We are obliged to confess that thus far we have not read *The Speaker's Bible,* often as we have seen it advertised. This is the first volume we have examined. Therefore we cannot speak for the volumes that have already been issued. This is Volume VIII. Dr. Hastings has edited a good many books, some of which contain much liberalistic matter. The preface to this volume says: "The aim of *The Speaker's Bible* is to preserve all that is worth preserving of the modern interpretation of the Bible." These things make one somewhat cautious. And yet, while we could not take the time to read everything in so large a volume, we have thus far found nothing in it that is modernistic. The pages that we have read here and there on fundamental matters all seem to sound the evangelical note. Take Dr. Forsyth's admirable statement regarding the atonement and the blood of Jesus, and it would be hard to find anything more Biblical and evangelical. The quotations from leader preachers and expositors seem to be taken, for the most part, from evangelical men.

The plan of the book is this: The epistle is aken verse by verse—sometimes clause by lause—and on each portion are quotations rom leading homileticians and interpreters. Thus homily and exposition are admirably ombined. Sometimes the quotations are not teral, and few quotation-marks are used, but footnotes the various authors are named, ith the titles of the books from which the itations are taken. One might desire a little ore definiteness as to whether the quotations re literal or not. In the introduction Dr. Iastings strongly upholds the Pauline author-ip of the epistle, and gives convincing rea-ons. He thinks it was a general epistle, but as probably circulated among the various hurches from Ephesus. On the whole, we annot help saying that this volume ought to e a very helpful one to any student of the ible, and especially to ministers of the gospel.

od's Purpose Toward Us. By Ira M. Boswell. The Standard Publishing Company, Cincinnati, Ohio. Paper bound.

There is some profound theological discus-ion in this book; but the author's style is clear nd terse. He believes earnestly in the eternal ecrees and purpose of God, as any true Biblical eliever will. He banks on such great state-ents as these: "I am God, and there is none ke me, declaring the end from the beginning, nd from ancient times things that are not yet one, saying, My counsel shall stand, and I ill do my pleasure; . . . yea, I have spoken, nd I will bring it to pass; I have purposed, and will do it" (Isaiah 46:9-11). Also: "Known nto God are all His works from the beginning f the world." When God is said to "repent," does not mean that He has changed His lans and purposes, but that He is grieved at he wickedness of men. The free will of men annot thwart the final purpose of God, al-hough it may cause delay in its ultimate ac-omplishment. The election of God is sure, ut it is not an arbitrary decree, for God fore-nows the conditions on which it is based. We onsider this a very sound and profitable dis-ussion, and worthy of earnest study. At the ame time it furnishes much comfort, because he promises of God to His people are founded n His immutable counsels.

uel for the Fire. By Professor C. B. Gohdes, Litt.D. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. $2.00.

We wish to give a warm welcome to this ook by our good friend, Dr. C. B. Gohdes, rofessor in Capital University, Columbus, hio. He is not unknown to the readers of he BIBLE CHAMPION, to whose pages he has made several contributions in recent months. What is the purpose of this excellent volume? It is to illustrate Christian truth. Dr. Gohdes is the editor of a young people's paper for his branch of the Lutheran Church, and has been giving weekly chats in its columns for many years. He has ranged far and wide for illustrations of the truths he desired to inculcate. They are gleaned from nature, from history, from literature, from personal observation and experience. And they are very apt; they really illustrate. They are neither forced nor stereotyped. You will not find them in other books of illustrations. For this reason preachers and other public speakers need not fear to use them to illumine their discourses, because they are fresh and original. How often the public speaker, in the development of his theme, would like to have a good story or other illustration to brighten up his discourse, but hardly knows where to look for one that is not hackneyed. He will soon find a relevant one in this book. The work has been compiled and edited by John Herman Peters, who has made his selections with good judgment. The book will also be helpful to young people and the general reader.

What Think Ye of Christ? And Other Sermons. By J. H. O. Smith, D.D. The Standard Publishing Company, Eighth, Ninth and Cutter Streets, Cincinnati, Ohio. $1.75.

These sermons have many merits. If they have any demerits, we have not found them. On the great crucial question of the day, the true deity of Christ, they are thoroughly sound. One who is mighty to save and able to save unto the uttermost must be both true God and true man. He must be man so that He can come under the law and suffer atoningly in man's stead. He must be God in order to give His atoning grace and suffering infinite value to redeem the whole sinful race of mankind. Upholding the true doctrine of Christ so clearly and positively, Dr. Smith, as a logical consequence, is no less firm in asserting the divine authority and inspiration of the Bible, to which he constantly appeals. But Dr. Smith is more than an evangelical preacher in the common acceptation of the term; he is also a strong personality, which adds force to his messages. He is eloquent; he has a sanctified imagination; he has a style which is often scintilating and epigrammatic; and he has read widely, and is therefore able to illumine and enforce his arguments from many sources, Biblical, historical, literary, scientific and philosophical. His sermons glint with many illustrations and choice quotations. He has preached in many college and university centers, and has come in contact

with educated people of all shades of opinion. In his evangelistic efforts many students and others have been won to Christ. Not all of us could underwrite everything he says in his sermon entitled "My Church"; but otherwise we see nothing from which to differ. A helpful supplementary chapter is added by Mrs. Smith on "Mary, the Mother of the Messiah."

Missionary Stories for Young People. By Paul E. Kretzmann. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. 50 cents.

What opportunities young people have today for learning things that will be helpful to them all their lives! Instead of reading so much fiction and going to many shows and other entertainments, we wish that thousands of young folks would just sit down and read these well-told stories. Who put the Bible first in the Germanic tongue? How many young people could answer that question correctly? It was Ulfilas. Who carried the gospel to Ireland? Most people know that it was Saint Patrick. The pioneer preacher among the heathen of the Vosges Mountains of France was Colomban. Here are found also the biographies of Ansgar, Ziegenbalg, Pluetschau, Schwartz, Carey, John Williams, John Geddie, John Paton, and others. The author tells these true stories in a more interesting way than do many writers of fiction tell their imaginative stories. Get the book, young people (older people, too), and see how interesting these stories are.

Additional Book Notes

From the Christopher Publishing House, 1140 Columbus Avenue, Boston, Mass., we have received the following books: *A Still Small Voice,* by Rasmus Nielsen ($1.00); *Flame Wings,* by Evelyn M. Watson ($1.50); *The Road of Faith,* by a very young person ($1.00); *Juvenile Jingles,* by Marie Kerr ($1.50). We would like to recommend these beautifully made books, but we fear our readers would be disappointed with them if they bought them. While they contain some good thoughts, they are of that vague, mystical order that seem to convey no definite thought to the practical mind. Some of them are written in poetic form. There are here and there some good lines, with the real melody, but much of them is poor poetry both in rhyme and rhythm. The best of the poems are in *Juvenile Jingles,* some of which have the real jingle of the Mother Goose rhymes. The book of poems on birds seldom gives a clear conception of the birds mentioned. Surely this is wrong: "He flies through the night-sky an loudly cries, Whip-poor-will!" The whip-poor will never does that, but stays sedately in th woods or the bushes and sings his nocturne The night-hawk—a close relative of the whip poor-will—flies through the air at night, bu he never says, "Whip-poor-will."

Books and tracts from the Victoria Institute I Central Buildings, Westminster, S. W., Lon don, England, are always welcome at this of fice. We know that they will always combin orthodox faith with sound scholarship. On of the objects of the Institute is "to investi gate, in a reverent spirit, important question of philosophy and science, especially thos bearing upon Holy Scripture. This Institut has issued many important books during th many years of its existence. Among it "Tract for New Times" we have recently receive Dr. Park P. Flournoy's *The Bearing of Arch eological and Historical Research upon th New Testament.* It is of much value in tha it summarizes the latest investigations alon the said lines and indicates how wonderfull they confirm the New Testament teaching an history.

Another tract from the Institute is entitled *Evolution and Revelation,* by Professor J. A Fleming, M.A.,D.Sc. After quite a technicall scientific examination of the theory of evolu tion, Dr. Fleming says: "The theory of evo lution is powerless to explain the past or to in spire hope for the future of humanity." Th price of these tracts is fourpence each.

A booklet entitled, *The Living Word,* b John Davidson, will certainly repay reading It is founded upon the passage in the Psalms "For ever, O Lord, thy Word is settled i heaven." It contains a strong argument fo the divine inspiration and authority of th Bible. The argument is confirmed by man real incidents proving that the Bible is "Th Living Word" by its effects in transformin the lives of many people. Our author show clearly and conclusively that the gospel is th power of God. Published by Wyatt & Watt Pty, Ltd., 530 Collins Street, Melbourne, Aus tralia. Price, 6d. It is recommended by hi Royal Highness, the Duke of York.

John R. Norrie, 25 Dick Place, Edinburgh Scotland, has issued a tract under the title *Probation After Resurrection,* in which h shows that there is no warrant in the Hol Scriptures for such a doctrine. Those wh have not accepted Christ in the present ag have no assurance that they shall be given an other chance in the millennial age. Price, plu postage, one and one-half pence.

Our Library Exchange Department

Advertising in this department is exclusively for Bible Champion Subscribers. Only articles used in a Library—Books, Typewriters, etc.—may be offered. Cash must accompany order at following rates: 10c a line for first insertion, and 8c a line for every insertion after first. Count 7 words to a line. Minimum charge 30c per insertion. Remit to Bible Champion, Reading, Pa.

Note—Where only initials are given in address make money order payable to Bible Champion or order and payment will be forwarded to proper party.

WANTED—The Pulpit Commentary — Matthew, Psalms, Minor Prophets—If you have these or other Pulpit Commentary Volumes, write Rev. V. A. Crawford, Brevard, N. C. State condition, price. 1t.

FOUND—In clearing storage we found a small lot of Sermon Books—GREAT SERMONS BY GREAT PREACHERS. We returned many orders, thinking we were sold out. If you want a copy order early. Price $1.25. We also discovered a *small lot* of ALTAR AND RING—a *Beautiful* Wedding-Day Souvenir. We also returned many orders for these. If you want a bargain order at once. Price 50 cents each. Address Frank J. Boyer, Reading, Pa.

DAMAGED BOOKS—We have a few more Damaged Books left. Will send any named below, prepaid, at small price named. Christianity and Positivism, by *McCosh,* cost $1.25, for 60c; From Pulpit to Poorhouse, cost 75c, for 25c; Christ and His Religion, cost $1.50, for 40c; Concessions of Liberalists to Orthodoxy, cost $1.50, for 40c. We also have a quantity of paper cover, Life of Moody, all new and perfect, will sell at 7c each, regular price 12½c. Bible Champion, Reading, Pa.

FOR SALE — Address on Second Coming of Christ, paper, 224 pp, 25c; Prayers offered at 62d Congress, by *Dr. Couden,* paper, 137 pp, 50c. All good condition. All prepaid. Address B.C.C., Bible Champion.

LIKE NEW BOOKS—Pronouncing Bible, sheep binding, with Books of Psalms in meter, $1.25; N. T. Annotated Paragraph Bible, 8 vo., $1.00; The Old Way, *Rhoads,* 50c. Complete set Homiletical Commentary on the Old Testament, 21 volumes, good as new condition. Cost $60.00—will sell for $20 cash. All like new, *all prepaid.* Address S.L.D., Bible Champion, Reading, Pa.

NEW BOOKS CHEAP—Chosen of God, *Lathe,* ($1.25) for 65c; Municipal Reform Movement, *Tolman,* ($1.00) for 40c; Methods & Principles, *Winship,* ($1.00) for 50c; The Growth of the Kingdom, *Gulick,* ($1.50) for 65c. Greater Life Work of Christ, *Patterson,* cost $1.50—75c; Getting One's Bearings, *McKenzie,* cost $1.25 net—for 75c; Unselfishness of God, *Smith,* cost $1.25, net—for 65c; Life of Abraham Lincoln, in 2 vols., cost $2.00, for $1.00; American Bookmen, cost, $2.00, for $1.25; Parallel Gospels and Reference Passages, cost $1.50, for $1.00; Life of Christ, illustrated, cost $2.50, for $1.50; one vol.—Revelation—of Biblical Illustrator, cost $2.50, for $1.00; Foster's Essays on Decision of Character (cost $1.50), for 50c. All prepaid. Address A.B.A., Bible Champion, Reading, Pa.

FOR SALE—Postpaid. Good condition. New Testament with Notes, 50c; Fleetwood's Life of Christ, cost, $3.00, $1.25; Young People's Bible History, cost $2.50, 75c; Won by Prayer, or Life and Work of Rev. Oshikawa, 50c; Pulpit and Grave, *Wheeler,* paper, 20c; Christian Love, *Edwards,* 40c. Address M.H.H., Bible Champion, Reading, Pa.

SECOND-HAND BOOKS CHEAP — Prices in parenthesis are what books cost new. *Hamilton's* Mexican Hand Book, Ills., ($1.50) for 35c; *Dewey's* Works ($2.50), for 75c. All fully worth price asked. All sent *prepaid.* Address, O. P. R., Bible Champion, Reading, Pa.

FOR SALE—Books like New. Figures in parenthesis show what they cost. Will mail any book prepaid for 50c. Romance of Providence, ($1.50); Christianity and Science ($1.00); How to Gesture, ($1.00); Modern Cities ($1.00); Fifty Years ($1.00); Henry Boynton Smith ($1.00). Address A.B.B., Bible Champion, Reading, Pa.

NEW BOOKS — Universal Encyclopedia, 6 vols., cloth, cost $15—for $7.50; American Bookman, *Howe,* cost $2.50—for $1.25; Life of Abraham Lincoln, 8vo. cloth, 2 vols., like new, $1.25; Growth of the Kingdom, *Gulick,* cost $1.50, for 60c. All new from an unused library and tops show a bit of shelf exposure. Sent prepaid. Address S. S. T., Bible Champion, Reading, Pa.

FOR SALE—NEW. Christianity's Greatest Peril, *Ekholm,* ($1.50) for 75c; Mythical Interpretation of the Gospels, *Thorburn,* ($2.00) for $1.00; Christ, His Nature and Work, ($1.75) for $1.00; Up in Maine, 6th Ed., *Day,* ($1.00) for 40c; Chat About Celebrities, *Guild,* ($1.50) for 85c; Way of the Preacher, *Kern,* ($1.25) for 65c; Growth of the Kingdom, *Gulick,* ($1.50), for 65c; Artists and Arabs, cost 75c—for 40c; A Study in Pedagogy, (75c) for 40c; S. S. Normal Class, for 25c; Life's Everydayness, for 30c; Good Tidings, (35c) for 20c; Sanctified Spice, *Peters,* (75c) for 40c; Pleasures of Literature and Solace of Books, *Shaylor,* (75c) for 40c; The Listener in the Church, (35c) for 20c; *Wasson's* Religious, Social and Political Essays, ($1.50) for 65c; Great Books as Life Teachers, *Hillis,* ($1.50) for 75c. All prepaid. Address R.S.T., Bible Champion, Reading, Pa.

FOR SALE—Cost price in parenthesis—Latin Grammar, *Harkness,* 35c; Introduction to Latin Composition, *Harkness,* ($1.35) 65c; Outline of Theology, *Hodge,* ($1) 50c; Manual of Gesture, *Bacon,* ($1.00) 50c; 100 Great and Memorable Events in U. S. History, leather, ($7.00) $1.50; *Edward's* History of Redemption (75c), 30c; Premillennial Essays, cloth, 528 pp ($1.50), 40c. All prepaid. Address H.M.M., Bible Champion, Reading, Pa.

NEW BOOKS—These books all cost $1.50 each. will sell any one for 75c, prepaid. Paradoxical Pain, *Harbin;* Wall, on Infant Baptism, 2 cloth vols, 700 pp each vol, bargain at $2.00 set; The Higher Critic's Bible or God's Bible, *Burns;* Steps Unto Heaven, *Carpenter;* Divine Movement in Israel, *Porter;* The Life that Really Is, *Abbott.* Address N.O.P., Bible Champion, Reading, Pa.

Thanksgiving Sermons and Outline Addresses

AN AID FOR PASTORS

Compile and edited by William D. Ketcham, D.D. 12 mo., beautiful cloth, 329 pages—Sold by dealers at $1.50.

Special offer, prepaid, 75c

The volume consists of Sermons and Outlines of Sermons and Address, by prominent clergymen of Europe and America and have been selected by the Editor with great care. The Christian minister is lacking in research and ill-qualified for his duty who fails to glean and appropriate from every field, with prayerful care all help available. Those who have often traversed the field in search of themes and material, and therefore, whose skill and wisdom in selection is matured, can well render to those of lesser experience wholesome aid. A single suggestion may open in the reader's mind an unexpected fountain of thought from which shall flow healthful reflection and appropriate discourse.

WHAT IS SAID ABOUT THE VOLUME

The Work is evangelical, unsectarian and thoroughly practical.—*Onward.*

A real aid. It suggests subjects and their treatment.—*Christian Standard.*

They are thoroughly practical.—*Lutheran Observer.*

The work is able, evangelical and edifying.—*St. Louis Presbyterian.*

Very suggestive to all preachers, and particularly helpful to young men.—*J. W. Hamilton, D.D.*

Covers the entire scope of the service peculiar to Thanksgiving Day. Ripe with suggestions and fruitful with hints and helps, such as may start the student upon a track of his own.—*Central Christian Advocate.*

NEW RELIGIOUS BOOKS

ALL SENT PREPAID AT PRICES NAMED

Evangelistic Talks, by Gipsy Smith. Cloth, 12 mo. Net, $1.50. These sermons by the world fa mous evangelist were preached in America durin his visit in the spring of 1921. They represen the Gipsy at the very zenith of his powers. Ten of thousands who have heard him will wish t have this permanent record of his eloquence an heart-reaching appeal. The book will bear hi wonderful gospel message to thousands who hav not and may never hear him.

Prayer and Praying Men, by Edward M Bounds. 12mo, net, $1.25. The author in thi volume gives us a new insight into the spiritua life of the praying men of the Bible. From Abra ham to Paul he covers in his own inimitable wa the history of prayer in the Holy Scriptures.

ART AND MORALITY

Beautiful, cloth, 81pp; Price 25 cents prepai

A frank treatise by a popular author on Art a that portion of man's work which is inspired b the love of beauty. The author insists that th artist who deals with human life shall not dive himself of this humanity; and that he shall no conceal his sympathy with goodness and purit and honor. *West. Christian Advocate* says it "sterling in sense."

FROM PULPIT TO POOR-HOUSE

Cloth, 204pp. Closing out price, 50c.

The Story that made the Old Minister a Pas tor Emeritus. Dr. Jay Benson Hamilton's storie that started the Veteran's Movement in Meth odism and told by him in over 2,000 churches.

We defy any person with a soul to read te pages in it without laughter and tears.—Nash ville Chr. Advocate.

FRANK J. BOYER, Publisher, Reading, Penna.

BIBLIOTHECA SACRA

A Religious and Sociological Quarterly. $3 a year

MELVIN GROVE KYLE

Moses and the Monuments: Light and Archaeology on Pentateuchal Times.

Stone Lectures, 1919. 300 pages, 12mo, cloth, $2.15, postpaid.

The Deciding Voice of the Monuments in Biblical Criticism. 325 pages, 8vo, cloth, $2.15, postpaid.

The Problem of the Pentateuch. 300 pp. 8vo, cloth, $2.15, postpaid.

HAROLD M. WIENER

Essays in Pentateuchal Criticism. 225 pages. 8vo, cloth, $1.50, postpaid.
The Coup de Grace to the Wellhausen Critics.

The Origin of the Pentateuch. 150 pages. 8vo, 40 cents, postpaid.
A Comprehensive Answer to the Wellhausen Critics.

Pentateuchal Studies. 350 pages. 12mo, cloth, $2.00, postpaid.
The Wellhausen Critics *in extremis.*

G. FREDERICK WRIGHT

The Ice Age in North America, and Its Bearings Upon the Antiquity of Man. 6th Edition. 210 illustrations. 808 pages. 8vo, cloth, $6.00, postpaid.

Origin and Antiquity of Man. Many illustrations. 550 pages. 12mo, cloth, $2.00, postpaid.

Story of My Life and Work. 476 pages. 12mo, cloth, $2.00, postpaid.

BIBLIOTHECA SACRA CO., 6834 Washington Ave., St. Louis, Mo.

OUR BOOK BARGAIN COUNTER

Good Books at half price. All bound in Cloth. All perfectly new.

FOOTPRINTS OF SORROW

By REV. JOHN REID. 12 mo., 173 pp., $1.25.

Special Price, 65 cents, prepaid

Not a devotional book, altho veins of devotion are found in it. It does not strictly relate to the afflictions of man, to piety on its sombre side, or to the absolute gloom of grief. It rather calls attention to certain phases of sorrow; giving shape to our consciousness upon the subject, and seeking to impress the mind in a way that seems right.

"The author considers his subject under all its aspects, first showing the source of sorrow, then the varieties of form it assumes, and its benefits and consolations."—Christian Intelligencer.

CHRISTIANITY AND POSITIVISM

By JAS. McCOSH, D.D.,LL.D., Pres. Princeton College. 12 mo., 370 pp., $1.75

Special Price, 75 cents, prepaid

"The thinking is generally so clear, and the style so animated and luminous, that any person of average intelligence and culture may understand and enjoy the discussion; and no such person who has begun to read the work will be likely to rest satisfied till he has finished it. This book grapples directly with the vital questions. Every reader must admire its fairness."—*N. Y. Independent.*

"I WILLS" OF THE PSALMS

By REV. PHILIP B. POWER, M.M. 404pp., $1.25

Special Price, 65 cents, prepaid

This devotional volume inspires Faith and Trust in time of need; is filled with forceful illustrations; is destined rather to suggest than to teach, though it does both. It is an elaborate treatment of the "I Will" of Trust, "I Will" of Power, "I Will" of Action, and the "I Will" of Praise." Written in very attractive manner, sympathetic, solicitous.

"It is a real mine of suggestiveness."—Churchman.

CHRIST AND HIS RELIGION

By REV. JOHN REID, 12 mo., 311 pp., $1.50

Special Price, 65 cents, prepaid

Not an ingathering of threadbare suggestions, but a mine of fresh nuggets within the reach of all. There is a combination of depth of thought and simplicity of expression.

"Keen and clear conception of truth mark this volume. The author is a man of thought, and his calm and well-balanced views give a charm to his writing. There is a strength of truth in every page."—Christian Union.

VOICES OF THE SOUL ANSWERED IN GOD

By REV. JOHN REID, 374 pp., 4th Edition, $1.50

Special Price, 65 cents, prepaid

The soul needs a way to reach God, a way to become holy, a way to become happy. Hence the book is divided into three parts; it shows how the wants of the mind can be met in a Redeemer, Restorer, and Satisfier. Meditation must come first, then restoration, then satisfaction.

"That the soul of man can find its hopes realized, its want satisfied, its fears quieted and its measures filled in God alone, is the leading thought of this calm and powerful book. The presentation is most serious, original and suggestive."—N. Y. Observer.

CONCESSIONS OF LIBERALISTS TO ORTHODOXY

By DAN'L DOCHESTER, D.D. 344 pp., $1.50

Special Price, 65 cents, prepaid

This work was originally prepared as a course of lectures, and was delivered before the School of Theology of Boston University. It is worthy of all commendation for the extensive research shown by the author, and the presentation of the three cardinal topics: The Deity of Christ, the Atonement, and Endless Punishment.

"A rich army for offensive and defensive warfare against theological error."—Religious Herald.

"The doctor's style is singularly pure and candid, and the diction and dignity, scholarship and research is manifest in every page."—West, Christ. Advocate.

ART AND MORALITY—Splendid S. S. Class Christmas Gift Book

By WASHINGTON GLADDEN, D.D.

Beautiful Cover, Price, 25 cents, prepaid

A frank treatise by this popular author on Art as that portion of man's work which is inspired by the love of beauty. Not all the beautiful actions of men can be called artistic. The artist who deals with human life shall not divest himself of his humanity; shall not conceal his sympathy with goodness and purity and honor.

"Sterling in sense."—West, Christian Advocate.

"A thoroughly instructive and readable volume."—United Presbyterian.

PIVOT WORDS OF SCRIPTURE

By REV. PHILIP B. POWER, M.A. 353 pp.,$1.50

Special Price, 65 cents, prepaid

A pivot being a small point on which something else turns, the title of this volume seems to be very descriptive of those little words of Holy Scripture upon which turns the actual interpretation of a passage, and to which we are indebted for some of the most powerful teachings of God's word, whether they relate to His mercy or His wrath, as in cases of "for," "through," "yet," "then," "but," "and."

"It is pointed, crisp, fresh, and dealing with live issues."—Christian World.

THE HUMAN FLOWER

A simple statement of the Relation of Sexes.

By ELLIS ETHELMER

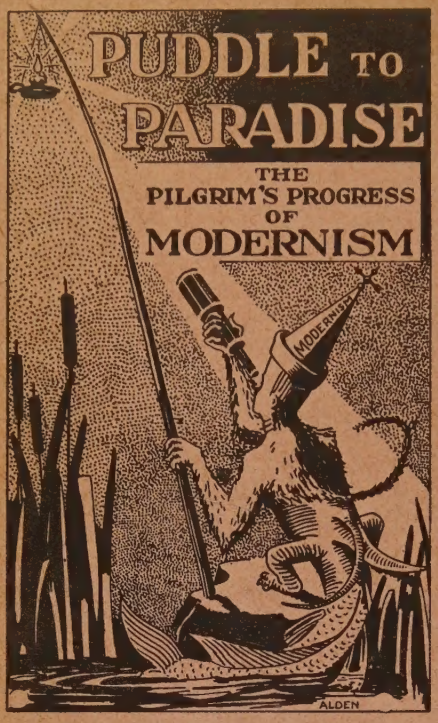
Cloth, 12 mo., 50 cents, prepaid

Julia McNair Wright, the well-known authoress, says: "The book, in chaste, elegant, clear, simple, thorough fashion, treats of animal, especially human, generation and birth, giving the subject the same clear, pure dignified treatment hitherto reserved for that other half of biological study, the study of plant life. This book teaches the parents much that parents do not know and have to teach the child. It is a book to be in every home, and in plain sight."

"A delicate subject is dealt with in a plain, straight-forward way, but without the slightest coarseness."—Glascow Herald.

"Pure, strong and true, a book to be welcomed by parents."—N. Y. Christian Advocate.

Address FRANK J. BOYER, Reading, Pa.



Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

The author in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as "The Evolutionary Theory" of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of each of these little books in the hands of every person of America. I wish I were able to donate a supply of these books to every High School.

My candid judgment is that my dollar invested in these booklets has yielded me the greatest profit of any dollar that I have invested for twenty years."

Jocko-Homo Heavenbound

takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—*"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."*

The Toadstool Among the Tombs

has 15 cartoons by clever artists. It is making plenty of trouble for preacher's who discredit the Bible. If your ancestry is 100% human, it will delight you.

Each book 20c. Six books (mixed), $1. We have too many stamps; send coin if convenient or send a dollar and we will remit change in stamps.

Homo Publishing Company

Main Street, Rogers, Ohio